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SOME THINGS NEGROES NEED TO DO

BY R. W. McGRANAHAN, D. D.

Corresponding Secretary of Freedmen Board

OF course, the reference in the caption to things that need to be done refer exclusively to things along the line of negro-uplift and racial goodwill. Otherwise there would be nothing that the negro would need to do that anyone else would not be equally obligated to do. Even in this selected field, the chief things that the negro needs to do are no less binding on white people, —hence appropriately we consider

I. Some things everybody (including negroes) needs to do in the upward striving of the colored people and in racial good will.

If we were dealing only with principles involved, everything considered would be included in this division, but aside from specific needs that each group must do because of its peculiar responsibilities, it is, first of all, worth while to think of the things that are equally binding on all Christians.

A beautiful summary of what each one should do is found in Dr. Van Dyke's striking lines, which, if followed by all, would eliminate practically all the problems of our social and economic life.

Four things a man must learn to do,
If he would make his record true;
To think without confusion, clearly,
To love his fellowmen sincerely,
To act from honest methods purely,
To trust in God and Heaven surely.

1. Apply to teachings of Jesus to every phase of the race question. This is the outstanding need on all phases of the race question today. Jesus' Golden Rule will solve all the ugly phases of the race question today and will put the negro on the upward climb to the fullest achievement for himself and for America. Both races must yield absolute devotion to this great principle of Jesus.

In the preface to Dr. Robert E. Speer's Mission Study Book, "Of One Blood," occurs this fine passage emphasizing the importance of this principle: "The Son of God, Jesus Christ, is the one solution of the race problem as of every other moral and social problem. He came to be the Saviour of the world and to establish on earth the Kingdom of God. Race wrong and injustice are sin, and Christ came to save man from sin, the sin of each man and

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PRESBYTERIAN HISTORICAL SOCIETY
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—Photo by Keystone View Co., New York, N. Y.
age 125; Rachel Fay—age 100.

the sin of the race. When all men, or enough men, love and obey Him, race misunderstanding and maladjustment will come to an end and all peoples will walk and work together in peace and unity."

2. Co-operate to the fullest with the other races in the direction of racial good will and understanding.

Great schemes are under way that look toward the complete solution to America's most vexing domestic problem. These schemes are all deeply imbedded in the conviction that where misunderstanding and distrust have threatened most serious conflict, it can all be overcome and substituted for by good will and understanding; when the two races join hands in brotherhood and co-operation. The one bright spot of the last quarter century in the question of race relationship has been the substantial and effective growth of the work of far-visioned, earnest men of both races seeking an adjustment of all race differences on the basis of good will. The Inter-Racial Commission arising after the great war because earnest Christian white men saw the need of something being done at once has grown and spread until it has been organized in over 800 counties of the South and its principles carried out in all northern cities to which the negro migration has been sending its thousands. What has been accomplished by this Commission, eternity alone can tell, and the great hope of the future is that with the churches supporting it to the fullest, it will solve America's perplexing race problem and demonstrate the power of the Gospel of Jesus Christ to make it possible for two

KNOXVILLE COLLEGE CHOIR

Dr. Giffen, President of the College, is travelling with the four young men, in behalf of Knoxville College.

dissimilar races to live side by side and be mutually helpful to the fullest and live in the spirit of genuine brotherhood.

3. Cultivate all possible helpful contacts.

This is partially covered by the former topic, but there are so many helpful ways in which races may know more about each other that it is vitally important for these contacts to be kept up. It can be done through the Church. White congregations should make a habit of friendly visitation to their neighboring colored churches. The colored pastor should be invited, from time to time, to speak in the white churches. A friendly interest manifested by either race in the other in times of special meetings or special appeal will go far toward convincing the colored people that the white people do care for their spiritual welfare.

Racial contacts always lead to racial good will. It is an outstanding fact that in communities North or South where such contact is maintained, the very best of racial feeling prevails. On the other hand, it is notorious that where the negro community is isolated and neglected, race riots, mob violence and crimes of all kinds and the spirit of hatred and violence prevail.

II. Some things specifically that the negro needs to do.

It has been our custom to present to our Missionary societies and Churches the things that white people need to do in the discharge of their obligations toward the negro. That still remains the most important phase of our relationship to this most important question, but for once it will be helpful to consider the other side and raise the question, What is the Negro's Part in this Great Problem? And to accompany it with the question as to whether or not he is doing the things he needs to do. Some of these things may be summarized as follows:

1. The negro needs to look at things from the other fellow's viewpoint. That perhaps is the most vitally important phase of any question, — racial, industrial, religious or social. It is most deplorable that in the controversy between capital and labor, when labor meets it considers everything from labor's viewpoint; when capital meets it considers everything from capital's viewpoint. When racial meets are held, it is even more deplorable. If it is a white group, everything is considered from the white man's viewpoint; and if it is a negro group, everything is considered from the negro's viewpoint. What transformations would occur if each would follow Paul's injunction that every one should think not on his own things, but on the things of others. That the negro should be encouraged in every way possible to get the viewpoint of the white man is of the most vital importance. Incidentally, it might be remarked here that the one most important answer to the question as to whether or not our missions should be manned by colored people, as they are more and more becoming qualified for such positions, is that it would be a sorry day for the future of the negro work when all white workers were taken out of the colored missions. Throughout the two generations the presence of these white workers has been far-reaching in its reflex influence on the colored people. Testimonies of outstanding negroes constantly have been that the one thing that has kept them in sympathetic faith and expectation of the ultimate righting of all racial discrimination and injustice has been the contact with the

white teachers in the mission schools. This must be maintained indefinitely.

2. Develop their racial self-respect. The last few years has witnessed a most wonderful development of race consciousness among the colored people. Perhaps this has been occasioned chiefly by the world war and the sending of hundreds of negro soldiers to the front. At any rate, almost over night there has been a rising tide of race consciousness so that the negro no longer thinks of himself as an individual striving for better things under a great handicap and that lone handed he must make the best out of conditions that may be adverse, but he thinks of himself as one of 11,000,000 men and women knit together by a common cause, and, together, they can accomplish what otherwise would not be possible.

Now if this rising tide of race consciousness may be linked up with a real racial self-respect and race pride in a good sense, it may all be capitalized to their real advancement in the things that are highest and best. The leaders of the race are doing much to emphasize the racial self-respect of their people. Booker T. Washington rang the changes on it unceasingly and his successor, Major Moton, Principal of Tuskegee Institute, never fails to put his emphasis in the same place. A race that is proud of itself, with a faith in its future, to-

Negro leaders at Geneva to attend League of Nations. Prominent negro delegates arrived at Geneva, Switzerland, to demand independence of the former German colonies and to get permission to found a Negro Republic in Africa.

Photo—Keystone View Co., New York, N. Y.

gether with the spirit of brotherhood and of Jesus will advance.

3. Not neglect the musical gift that is in them. It is accepted everywhere now that America's one type of original music originated with the negro. Negro Spirituals were born on the plantation when yearning souls found the expression of their longing in that peculiar indefineable and appealing music that none but they can really execute. That music has found a place in the world's music. The most interesting phase of this particular music is that to get its real effect, it must be sung by the voices of colored people. Others may imitate, but the genuine comes from those who have the natural language of soul-longing and the inheritance of years of adverse experiences. That great negro composers have given a place to this music among America's classics, insures its future. The negro must not neglect to cultivate this wonderful gift.

4. The negro must continue to make the most out of his educational advantages.

The hunger of the negro mind for education has been the most conspicuous element in the more than sixty years since his freedom. That it is that has reduced his literacy from above 90 per cent to less than 25 per cent. That this education must be closely linked up with religious training is the big task of the Church today. The work in our missions has that for its primary business and that it is doing it well is evidenced by the splendid results that are being shown.

In conclusion the question is raised whether the negro is doing the things that he needs to do, as enumerated above. In all matters of race relationship he is ready to go far more than half way. In the lines of his racial uplift and education his eagerness has not waned in the least.

All hail the day when both races, in the spirit of true brotherhood and Christlikeness, shall meet the obligations upon them for a better race relationship, a better America and a better world.

In 1867, Negroes were engaged in about forty lines of business; in 1917, they were engaged in two hundred lines and had $50,000,000 invested.

Today there are seventy or more safe and sound banks in the hands of capable Negro financiers. Already members of the race have received grants for a thousand patents. In 1866 the valuation of property used for higher education was $60,000; in 1921 it was 21,500,000. (*Twenty-one Million five hundred thousand*). Between the same dates the value of Church property increased from $1,500,000 to 76 Million!

—*Southwestern Christian Advocate.*

NEGRO WOMEN OF AMERICA

BY DELILAH L. BEASLEY

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IN writing of the Negro Women of America it is a great pleasure because the subject has been neglected far too long. The reading public has been kept in constant touch with the progress of the race as a mass. They have in a large measure overlooked the fact that this progress of the race has only been possible through the inspiration and efforts of the women of the race. No doubt many will disagree with this statement. If you do, then review the lives of some of the great men of the race and count how many refer to their mothers as their guiding star. These Negro Mothers whether slave or free have but one ambition, that was to elevate the race through education.

During slavery days their great prayer was first for Freedom, and then an education. They held as it were a ray of hope for a better day for their offspring. The Negro women of America have not only hope, but wonderful executive ability. No task is too difficult, for her to attempt. She develops endurance to that extent that she refuses to believe that she could fail. This has been her attitude from earliest days. She aims high and will reach the mark, or die in the attempt. The reader has but to review the life and struggles of some of the pioneer women trail blazers like Frances Harper, Lucy Sessions, and Fanny Coppin, to realize the unconquerable will of these Negro Women of America. They have been able to accomplish much because they are praying women. It would be difficult to find in the history of any race, one that had more justification to become embittered than you will find in the story of the Negro Women of America. Many hardships are imposed upon them because of their color, and yet you will find no bitterness in their hearts. They have suffered patiently, ever praying to God that he would change their condition. They have confidence in God and believe the words of the Bible which reads "Vengeance is mine said the Lord I will repay." During slavery she prayed and choked down in her throat the lump of sorrow, firmly believing that God in His own time would deliver her people. Oh, if the women of today of all races would pray long and sincerely that God would teach mankind to respect the Laws of the land and live the Golden Rule.

The ability to suffer wrong without becoming embittered has developed in the present day Negro Woman of America one of the finest types of womanhood. The souls of the Negro slave women were tried as it were by fire thus reminding one of that quotation: "Gold must be tried by fire." The hardships the Negro Women of America have endured in the school of experience have acted as the chisel and hammer of the Sculptor, until today there are Negro women whose lives stand out so clear and distinct that they are like a beautiful piece of carved marble or bronze. Let the reader review some of the achievements of the present day Negro Women of America and see if these statements are not true, ever remembering that whatever she undertook to accomplish has been with the one idea in

view that it will be of benefit to her race, as she fought her way to success; conquering because she did not become embittered.

Let the reader review the advancement of the American Negro Women. The writer need not recall the difficult task colored women had to acquire an education, first through the grammar schools and later through the high schools. This education did not satisfy her thirst for a higher education, because she believed she had the ability to acquire one. It was not many years before we find her attending the Chautauqua lectures at Jamestown, New York; often she went as a maid or dining-room waitress. This did not daunt her in the least, because she wished a higher education. Although acquiring much through these lectures even this did not satisfy her ambition. She then began to knock at the doors of the Girls' colleges of the East. Her entrance at first created a problem and then a storm of protest. But undaunted and unembittered she graduated and with honors, often winning the *Phi Beta Kappa*. Likewise she won distinction as artist and as sculptor; these honors often coming to her first, in foreign fields and later in America. She has also conquered and won distinction in Medicine, Dentistry and in Law.

What good has come of her efforts and struggles? Have the efforts of the Negro Women of America been of real lasting benefit to her race? Has she rendered any service to humanity outside of her own race? Has she added one thought toward the solution of the so-called race problem? These are the questions one must answer or consider if you wish to know something of the Negro Women of America. The Negro Women of America are poor and in a large majority must work with the hands for a livelihood. But since she must work it would be easier and a great pleasure to her if she is trained correctly and in a manner that she will not feel that she is degraded by having to work with her hands. It was Miss Nannie Burroughs, of Washington, D. C., who has by her school dignified the labor of the hands for colored women. She is a Christian Negro woman whose leadership has been recognized throughout America and Europe. Her very name is an inspiration, for the younger generation of colored women.

Let the reader climb as it were another round of the ladder of advancement of the Negro Women of America. A number of years ago Wilberforce University in Ohio was established for higher education of the Negro race by the African Methodist Episcopal Church. They were receiving from the Southland large numbers of colored girl students eager for a higher education. There were no dormitories at the school for girls, and the General Conference felt that they could not afford to build them until some far distant date. It was as a challenge to Negro Women of the race who had acquired a higher education to raise the funds necessary to build at least one dormitory. One young colored woman said: "I will undertake the task," notwithstanding the fact that she had been tenderly reared and given a most excellent education. Hallie Quinn Brown, that queen of Negro Women leaders left home, friends and relatives to travel, lecture and give recitals in England, Scotland, and Wales, until she raised the required amount of *sixteen thousand dollars* necessary to build "Emery Hall," on the campus of Wil-

berforce University. She not only raised this amount but she was very exacting with the authorities of the institution as to the expenditure of every cent she had collected and turned over to them for the building. This act alone proved to the world that colored women could and would sacrifice and hold sacred funds entrusted to them for the advancement of their race.

The Negro Women of America have rendered service to their government during all the American Wars. It will not be necessary for the writer to review the valuable services rendered by Harriet Tubman and Sojourner Truth during the Civil War, but it will be of interest to relate that during the Spanish American War, the first Red Cross worker to sail for Cuba with Clara Barton was a colored woman sailing two days after Lieut. Richmond P. Hobson, had sunk the Merrimac. This Negro woman, Mrs. A. M. Curtis, of Washington, D. C., was later put in charge of all the immune nurses going to Cuba to nurse United States soldiers suffering from the epidemic of Yellow Fever.

In 1900, Mrs. Curtis again served with Clara Barton in the refugee work of Galveston, Texas, flood, and again with the Red Cross in the terrible disaster of 1906 which destroyed her own native city of San Francisco. Little has been told of the fact that a colored War mother was appointed to serve at the port of embarkation (New York City) to cheer colored soldiers who were leaving their all, mothers, sisters, sweethearts to defend the American Flag on foreign shores. Her own three sons rendered overseas service.

In the late World War Negro Women of America served as nurses at the different camps and also rendered overseas service. The reading public has been given a most accurate account of their activities in the official history of the American Negro in the World's War compiled by Emmett Scott. The chapter on the Negro Women's work in the war has been written by Alice Dunbar Nelson. Among other things she has said: "All colored nurses who had been registered by the American Red Cross were thus given the right to render service to their own race in the army. Colored nurses were assigned to the base hospitals at the following camps: Funston, Grant, Dodge, Taylor, Sherman and Dix. At these camps a total of about thirty-eight thousand colored troops were located.

"Mrs. Adah B. Thomas, registered nurse president of the National Association of Graduate Nurses, attached to the staff of the Lincoln Hospital and Home in New York City, was the first to offer her service for overseas. Indianapolis, Indiana, sent a contingent for active service at once. Elizabeth Miller, of Meharry Medical College, Nashville, Tenn., answered the Government call and was assigned to duty at a nitrate plant in Alabama." Space will not permit further quoting from this splendid chapter. Few people realize the vast amount of service rendered by Negro Women of America during the late World's War. They were not given the opportunity immediately to render service, but they patiently waited their turn, and rendered full hearted service to their government. They did not become embittered and when they were given a chance to render service to their government they did it with a full and eager heart, making a record worthy of any race.

In the world of letters the Negro

Women of America have produced authors who have won distinction; among this number is Miss Jessie Faucett, of New York City, who is not willing to rest with the knowledge that she has mastered several languages, but she uses her talent and time to encourage her race to acquire distinction as short story writers and in various ways with the pen. Her writings are eagerly read by members of the other race, resulting in creating a better sentiment. She has recently published a novel.

The present day Negro Women of America are taking an active part in every movement of interest to humanity in the state and Nation. To prove this statement the writer will ask the reader to review the work some of them are doing; beginning with Mrs. Layten, of Philadelphia. During the past few years she has been employed as the director of Social or Welfare work for colored people in that city. She has wielded a powerful influence for racial understanding. A few years ago the late Mrs. Mary B. Talbert, of Buffalo, N. Y., together with Dr. Mary Waring, of Chicago, made a visit to the International Woman's Alliance which held several sessions in different parts of Europe. The reader will recall, how when the colored women delegates together with the delegates of American women attended a Y. W. C. A. in one of the European cities the colored women were told they could not be served breakfast. The result of this indignity to these humiliated Negro women delegates brought the reading public throughout the world face to face with the fact, that while the Y. W. C. A. was a great and grand institution, it was not fulfilling its aims when it would insult distinguished Negro women who were giving their time, strength and money that they might learn from their white sisters, and thus elevate their own race.

What has been the result of this hard humiliating blow to Negro womanhood? It touched the hearts of the Y. W. C. A. workers of the world to the extent that Negro Women are now serving on the National Board in New York City. A Negro girl student will sail this summer as one of ten Americans to Europe as a Y. W. C. A. representative. This has been accomplished because the Negro Women did not become embittered.

The Negro Women likewise in a religious way have, and are contributing to the uplift of their race. Negro women have qualified for the ministry where the different denominations have accepted them. They have also served as Missionaries in Africa, and a few have become Sisters in the Catholic Church. There is no step requiring more sacrifice for a young woman, white or colored, than to enter the Sisterhood to spend a life of sacrifice in a convent for others. And yet you will find in such cities as St. Louis, and New Orleans, many Negro Women who have been educated and have taken the vows of Sisterhood, and as such are serving in convents for the uplift of their race.

On this west coast women of the Negro race, are doing their share of uplift work especially in California. In Los Angeles, the race has many Negro women who are contributing worthwhile service notably Mrs. Eloise Bibb Thompson, who has studied the art of Photoplay writing that she might fight with her pen, pictures on the screen that are detrimental to the race. Likewise, the race has in that city Mrs. Eva Carter Buckner, who is recognized as a great poet. Whenever there is an injustice

done the race, she immediately writes a poem, either as a protest, or an answer to the unjust treatment of the race. She has this poem published in some daily paper of the city.

In the Northern part of the state, in the city of Oakland, the race has Mrs. Willa Henry, who for years worked alone and with a few members of the race to acquire a Y. W. C. A. She worked under the most trying circumstances to hold it together after it was established, until today they have a full fledged branch for Negro women in Oakland. The race also has another great worker for the betterment of the race in the person of Mrs. Hettie B. Tilghman, who has been the means of destroying prejudice in a great measure and creating better sentiment throughout the bay cities of San Francisco district, through her long and tireless work in Civic and Club work. She has conquered to this extent that Negro Women have a part in all programs of civic work. Through her efforts the colored women also attend and are well treated at the Civic Center and League of Women Voters' luncheons which are usually held in the best hotels of the district.

Another Negro woman of Oakland, who has worked sincerely to eliminate prejudice and bring about a better understanding between the races is Mrs. Lydia Flood-Jackson, who as chairman of Suffrage for the State Federation of Colored Women's Clubs has brought the groups together to study suffrage and discuss the great issues of the day. Likewise Mrs. Boyer, of San Jose, has done most effective work in destroying prejudice in all of Northern California to this extent that white families of distinction visit adjoining cities to attend lectures by members of the Negro race and will invite members of Negro musicians to sing in their Churches through the sincere influence of this Negro woman in the person of Mrs. Boyer.

Mrs. Irene Ruggles as president of the California Federation of Colored Women's Clubs, has done a vast amount of very effective work notwithstanding she has been in poor health for years. In Berkeley the race has Mrs. Theo. Purnell, who was the moving spirit in the organizing of the first Colored War Mothers Chapter in the United States, the Maria Baldwin Chapter. She was appointed as their first delegate, to the California Convention of California War Mothers (white). She was asked to read a paper on the "Spirit of the American War Mothers." Her efforts were so sincere that she was elected Auditor of the convention, and a vote was registered that her address be printed and broadcasted throughout the Nation.

In conclusion, dear reader, it is to be hoped that this article will give you an idea of the Spirit of the Negro Woman of America. They are eager to advance in every avenue of human endeavor. They only ask for an equal opportunity and though often they are denied this, they silently pray and wait until they are privileged, to advance further. They recognize the fact, that if the white women of America, understood the difference between Civil equality, and Social equality, they would readily give the Negro Woman of America the opportunity she desires. Let the Negro Woman not become discouraged, rather let her take as her motto, "He that has patience may conquer everything."

THE NEGRO'S RESPONSIBILITY FOR THE ADVANCEMENT OF HIS OWN RACE

By Mrs. Charles W. Cansler, Knoxville, Tenn.

AT the close of the Civil War in 1865, which virtually completed the Act of Emancipation by Abraham Lincoln, January 1, 1863, approximately four millions of Negroes were made free after more than two hundred years of servitude in this country. The hopes and prayers of generations of Negro slaves became at once a realization, but not without the sacrifice of the best blood and treasure of the nation.

With his freedom a reality and an accomplished fact, what was the Negro to do with it? Was he to be a successful experiment as freedman and citizen, and was he to justify the confident expectations of his friends that if given the opportunity, he would be able to take care of himself, and would be able to happily fit in to American life and civilization?

The answer comes to us after more than fifty years of Negro progress. He who runs may read, and without entering into any of these dry statistics which we have all about us recounting on every hand the story of the Negro's wonderful progress, we see all about us abundant evidences of a remarkable progress—perhaps not paralleled by another race in so short a period of time. In the possession of material wealth, evidencing thrift and economy, in the acquiring of education, in the possession of church property, showing his high valuation of the spiritual side of life, in the acquiring of good homes, where he is living a decent, well-ordered life, and is training his children into right habits of life and living, the Negro is showing to the world that he has set the proper value upon his freedom and the opportunities which have been given him.

But, the question is sometimes asked by well meaning friends, "Does the Negro sufficiently realize his responsibility for the advancement of his own race?" We feel that we know enough about the race to affirmatively answer "Yes," to this question.

We might answer this by urging that as each Negro fulfills his obligation to society, that as he lives a decent and orderly life, and becomes a good and useful citizen, that he is to that exent showing that he realizes his own individual responsibility for the advancement of his race. But this probably does not meet the response desired by our friends, whose query might be stated as, "To what extent does the individual Negro realize his responsibility for his fellow Negro's advancement?"

To those who have lived in the South, where the large majority of Negroes reside, this question is not a difficult one to answer. The very nature of the prejudice against Negroes places all of them together. One Negro can not get away from his race, whatever his character, his wealth, or his education. This situation makes each Negro a factor in his own race problems to help adjust them and to find a satisfactory basis for their solution. He must reach out and help the one farthest down, for his own position of eminence avails him nothing as a matter of recognition by the other race.

This is seen in our race schools in many Southern States where the colored people from their own pockets supple-

ment the two and three months' school terms given by white school authorities, to seven and eight months. It is not uncommon in these sections for colored farmers, more prosperous than their fellows, to give five hundred dollars and more to lengthen these schools a single term. Negroes are meeting their church problem in the same way in the rural sections of the South, for it means a sacrifice on their part to erect a Church edifice, though it may not be very imposing, and to maintain a pastor and his family.

Colored people are doing more along the lines of charitable work for their own race than many people realize. The Parent-Teachers' Association of a school with whose work the writer is familiar, assists many poor and deserving colored people each winter by donations of coal, of food, and of clothing. Through this organization, books are provided for children unable to purchase them, and many children who are about to be forced to drop out of school because of lack of shoes and clothing are provided these needed things by this organization, which is doing its work so quietly that many people do not know the extent of its charities.

It has become a matter of comment by social welfare workers in this section that Negroes rarely appeal to outside sources for aid. Some winters ago, when the temperature ranged about zero for several weeks (a very unusual occurrence in this climate), the writer rang the headquarters having in charge the charity work of the city, and after making general inquiries as to conditions among the poor of the city, inquired particularly if many applications for help were being made by the colored people. The reply came clearly and quickly: "Why, the colored people are no problem at all. They rarely apply to this office for help, and in so far as they are

HOME OF MRS. CHARLES W. CANSLER, KNOXVILLE, TENN.

concerned, we could close this office. I know that some of them are very poor—but they must get help from their own race, for they don't call upon us for help."

While only a few colored people have amassed sufficient fortunes to be denominated wealthy, as compared with white people in those circumstances, yet these few have been liberal in their benefactions to the worthy causes of their race. The late Madam C. J. Walker, who amassed a considerable fortune in the manufacture of toilet articles, made liberal contributions to the charitable and Christian organizations of her race. Mr. and Mrs. A. E. Malone, of St. Louis, who have been successful in the same line of business as was Mrs. Walker, have recently given $25,000 to the building campaign of the Y. M. C. A. in St. Louis, in addition to $5,000 given in 1915 to the colored Y. M. C. A. and $10,000 to the endowment fund of the medical department of Howard University.

It is well that the Negro is feeling more and more each year the responsibility for his own race leadership and racial progress. Nothing that any outside influences may do for him, will, in the last analysis, mean half so much to him as what he may do for himself. Every Negro that buys a home, that educates his children, that lives a sober and honest and industrious life, is a worthy example for every other member of his race to emulate. Such a one is not only making individual progress, but he is lifting his race as he climbs.

Fifty years ago there was tremendous need of help by Negroes from outside agencies, and white teachers were found in Negro schools, and many white ministers preached the Word of Life to Negro congregations. Today there is a sufficient numbers of negro teachers and ministers to supply every Negro public school and pulpit. Hundreds, yea thousands, of young Negro men and women are yearly graduating from the High Schools, the colleges and universities, the medical and theological colleges of the land. They can be of tremendous power to this upward struggling race if they will get down with it, yea to the lowest member of it, and push all upward, upward, upward!

"If I could realize a dream that I have had," said a Negro commencement orator recently to a large gathering of Negro people, "I should select from the many hundreds of high school and college graduates of our race, a few hundred of their best representatives yearly, who would be willing in the spirit of the Master, to serve without pay, if need be, in the heart of the South among the masses of our people, to teach and to train them into higher ideals of life and living. The only pioneers worth while in such an effort, would be those who could endure poverty and hunger, hatred and prejudice." Ten years of such an effort would revolutionize the conditions of a majority of Negroes in the Southern States.

The Southern rural Negro has had the least opportunity of his race, and has to that extent been most neglected. The large numbers of Negro men who went from the rural sections of the South to the World War, who were unable to read and write, and who had to be assigned to the simplest kinds of manual labor, attested the prevalent ignorance among these people. To every Negro who has within his soul a burning desire for the advancement of his race, there comes the clarion call from these neglected black hosts of the South, "Come

ye over into Macedonia and help us!"

In many ways the Negro is feeling keenly his responsibility for the advancement of his own race, and is measuring up splendidly to it, but is he yet able to get on without assistance from the white race? One of our men wittingly answered this question, when propounded by a good white friend, by saying: "No, we worked for you for two hundred and fifty years without pay, and you can not pay us back by helping us fifty years. We want two hundred and fifty years' pay and then there is some interest due us as well."

Marvelous as has been the Negro's progress, and wonderful as has been his contribution to his racial advancement, he needs the help of the more advanced race in his onward and upward struggle. More than all, he needs help to help himself. The donations given to the Christian colleges for the training of Negro youth, have helped, are helping, and will continue to help immeasurably in the progress of the Negro race. Every dollar thus given has contributed a hundred fold in the development of Christian character. While the only way the Negro may ever retain his own self-respect is by doing all that within him lies for his own race's advancement, he needs and must have the aid and sympathy of the race whose opportunities antedate his a thousand years.

"WHAT THE MISSIONS OF THE UNITED PRESBYTERIAN CHURCH ARE DOING FOR THE FREEDMEN"

BY MRS. BETTY TAYLOR GROVES, Arlington School, Annemanie, Alabama

(Note:—This paper was read at the Women's General Missionary Convention, Shadyside Church, Pittsburgh, Pa.)—Editor.

FRIENDS, it is with unspeakable joy and gladness that I stand here before you at this great Convention. Since the day Mrs. Wilson's letter reached me, my heart has been beating rather fast with a fear that something might come in the way and take away this privilege—I prayed, I hoped and I am here, to try and bring before you some of the things that are being done by the Missions of the United Presbyterian Church for the Freedmen.

One has said, "If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust, but if we work upon immortal souls, if we imbue them with principals with the just fear of God, and love of fellowman, we will engrave on these tablets something which will brighten all eternity."

Thus the United Presbyterian Church in obedience to the command—"Go ye into all the world and teach all nations," comforted by that great inspiring, uplifting and precious promise—"Lo, I am with you," extended her territory to include the Southland.

Since 1865 Knoxville College has stood as an ever-bearing fruit tree, from its branches has come wholesome fruit, which has inspired the mind, enriched the soul and enlarged the heart. Year after year those blest with the privilege to abide under the shadow of its

branches and partake of that fruit, grew with a desire to bear like fruit and feed others as they had been fed with a Christian education.

BETTY TAYLOR GROVES
Arlington School, Annemanie, Ala.

Friends you have heard, that it is more blessed to give than to receive. But if you have found more joy in giving than my people have in receiving, the light and life you brought us with a Christian education, your joy has been full. The very image of those pioneer Missionaries to the Southland is engraved upon the hearts and minds of those who saw and knew them. And their every deed of kindness and expression of love recorded on their tables of memory. These can not be erased, but will live on and on to the perfect day. They were not ashamed of the gospel of Christ, neither were they unwilling to share it with a people so long oppressed, despised and rejected by those who knew them better.

CHRISTIAN MISSIONS FOR ALL

Year after year new Missions would spring up supported by the Women's and Freedmen's Boards, until now we count with joy and gladness to the glory of our God the number of not only life-saving but soul-saving Missions as given in the 1924 Prayer Circle of the United Presbyterian Church, Knoxville College, Athens, Riceville, Miller's Ferry, Prairie, Canton Bend, Muscle Shoals, Arlington, Camden, Chase City, Henderson, Townsville, Bluestone and Norfolk. These are real gold mines digging slowly but surely, the rough, refused unpolished mineral from the earth, molding, polishing, educating, training and preparing it for service, for usefulness in God's Kingdom. The half has never been told, tongue can not tell—God alone knows the good accomplished by the Christian influence set in motion, in the hearts, minds and lives of thousands and thousands of boys and girls in these Christian Missions.

Those laboring in these fields are found daily reading God's Word lifting their voices to Him in thanksgiving and praise for blessings received and committing themselves and the work to Him for guidance, protection and support. And singing His Psalms of praise to the glory and honor of His name. Then the Young People's Christian Union affords a most excellent opportunity for Christian training as the boys and girls stand up and speak for Christ before a mixed audience — thus strengthening and preparing them for real service in the world.

The Junior Society gets the little folks and there they learn of the loving Savior, who said—"Suffer little chil-

dren to come unto me and forbid them not, for of such is the Kingdom of Heaven." When the little folks are started right, when they are taught to put Christ first in all their plans and problems, then may we hope for strong Christian characters.

There is the Young Ladies Missionary Society, where the young ladies' eyes are opened to the beauty of living pure, clean, honest, upright, helpful Christian lives, where selfishness disappears and Christ takes the lead.

The Women's Missionary Society emphasizes the fact that we are saved to serve, that God has blessed us so that we may bless others. The communities around the Mission station furnish open doors for putting in practice the lesson taught—for there you will find the sick, the hungry, the cold, the poor and needy all waiting for a kind word and a helping hand.

Our Sabbath School and preaching service which appeals most keenly to those who are trained and taught have been the means of turning more lives to a higher plane of living than can be measured by the number on the Church roll. But your hearts would rejoice and you would feel doubly repaid, could you be present, and yet unseen at our mid-week prayer-meeting, hear the boys and girls who have really been touched, whose lives have been changed, whose hearts burn within them, stand up and speak for Christ in the fullness of their hearts. You would rejoice to know that the work is prospering, that you have not labored in vain, that Jesus Christ is being lifted up and men are being drawn unto Him.

Then there is an industrial side to the Missions of the Freedmen's Board. Our girls and boys are taught how to live, how to care for their bodies, the necessity of preserving health and lengthening life, what to put in their bodies and what to keep out, when and how. Here cleanliness is also taught—however poor they may be, they are not too poor to garnish and keep clean that which God has given them.

DOMESTIC SCIENCE

Domestic Science is an important branch connected with the work. Every home represented in these fourteen Missions, where the girl learns to cook is now a changed home. The girl goes home and talks and tells what the domestic science teacher said and what she did, to the other members of the family, finally she puts into practice what she has learned and the entire family "is tickled" over the new way—thus they tell their neighbors and so it spreads. Each year this department adds much to thousands of homes and is a life-saver to many an individual in that some one is able to prepare a wholesome meal at the right time. They also learn that the common house-fly that has always been a most welcome guest at every meal, is not a friend but a most deadly foe and should be barred from every door. Thus disease is lessened and many a doctor-bill saved. The work done in this department is priceless, in that it has helped to train our girls to prepare well balanced meals, to serve them properly, to keep neat and clean, to waste nothing, to bring health, happiness and joy to themselves and all who come in touch with them. God grant that the seed thus sown may have time to sprout and grow that you may see the fruits of your labor.

THE SEWING DEPARTMENT

Does the training stop here? No, "a stitch in time saves nine," so we must

learn to take the stitches. The sewing department, truly is a most needed part of the work. Here the girls are taught many different stitches, darning, patching and some embroidering. They learn to make their own clothes and sew for others. This is an untold help among my people. One can easily see the work of this department in any home in the community. For there you will find a display of the work on the bed-spread, pillow-cases, window-curtains, dresser-scarfs, table covers, etc. These make the home bright and cheerful, the hearts of the people light and glad and the entire community better in which to live. Many of those who have finished from this department are filling important places in the world as teachers and dress-makers. And their Christian training is felt in their work—"Thus they are lifting as they climb."

THE HOSPITAL

The Missions of the United Presbyterian Church are doing even more than that for the Freedmen. The three hospitals stand out as cities of refuge to the sick and suffering. From far and near they find their way into the wards. And many are there who today are living witnesses for the good these hospitals have been to them. One poor woman who had suffered long with a cancer, was told by her doctor that there was no hope of life, he had done all he could and there was no cure. She tells a sad story of how she suffered day and night, but just before she lost hope she was taken to "Jubilee Hospital" and had it removed. She sings aloud her praise of what was done for her there. Similar stories are being told daily by those who are being helped. The "Jubilee Hospital" is the only place of its kind within a radius of fifty miles. The Robinson Hospital, the only one within a radius of more than fifty miles. Think of the many souls made glad as their bodies are made whole by these open doors of the good Samaritan. What is more Christlike than to heal their diseases and relieve their sufferings.

Then another thing that brings joy to us, is to see how the communities are changed where the Missions are planted. Changed in the keeping of their homes, changed in their viewpoint of the sacredness of God's holy Sabbath, changed in their manners, changed in their living, changed in every way for better. Teachers are welcomed into their homes to pray with the sick and administer to their wants.

INDUSTRIAL TEACHING

Our boys, too, are being trained in broom-making, carpentry, wheelwright, blacksmithing, and to farm more intelligently all of these are very essential and our boys take to them readily. They are taught to deal honestly with themselves, their God and their fellowman. Both boys and girls from our Freedmen's Missions, as a rule, exert an influence for good wherever you find them in the world.

Then we have the farmers' conference and mothers' club. These give us open doors for helping them to see things in the better way. Thus you see the work of the Freedmen's Missions touches every member of the family in some way. The work is great, there is much to be done. It takes the sun of many summers to grow an oak tree. And so it takes time and patience, love and sympathy to transform a people from superstition, ignorance, poverty and sin. So let us take fresh courage and do with our might what our hands find to do. God has His purpose in you and me.

Marching forward as if by magic

steps from centuries of the most cruel bondage, my people rose from defeat with the heaviest burden since man's upward march began. We moved forward slowly, patiently, surely, sometimes nearly stumbling, often misunderstood, often misrepresented sorely tried and sorely tempted, from no agonies were we exempted, in the bearing of the burden, in the performance of the hardest duty that destiny gave us. The burden hindered, we shrank not, the burden galled, we complained not, but with constant faith in the coming of a better day, a better world in which to live, we moved on trusting in God. We have closed no door of opportunity for Christianizing, educating and developing our people—happiness and progress resulted, until today we name with gladness the following as some of the fruits borne of the Missions of the United Presbyterian Church. The best of all, the Gospel is preached in its fullness.

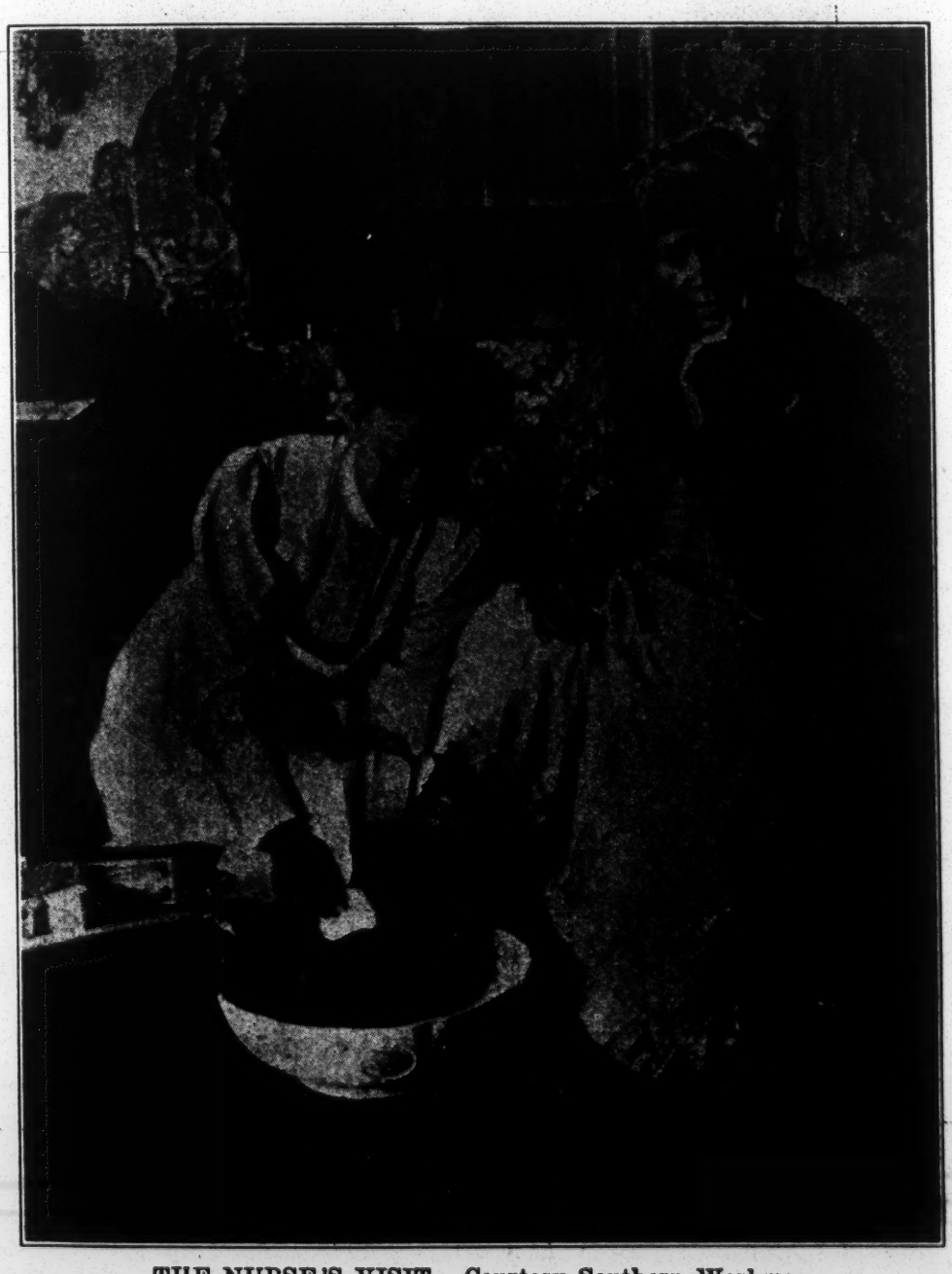
Who are among the best preachers of the Southland today, whose lives are in keeping with their preaching? Who are the most accomplished doctors among my people whose practice is in demand? Who are the most beloved teachers whose hearts are in their work who labors not for salary alone but for the good they may do? Who are the best home-makers and who feels another's woe? These are they who have come up in our Mission schools. The Mission trains the girl to be mother, nurse, seamstress, cook, housekeeper, chambermaid, laundress, dairy - woman, confidant, play - mate teacher and social arbiter, all in one. The few are trained to these duties, the few have accomplished great things, the few are filling high places, evidences of what the many would do with like opportunities.

There are yet many in the Southland unreached, many miles of territory without school or church privileges, many poor people bound by the chains of ignorance, superstition and vice, who have never heard a kind voice telling them of Jesus Christ. They know not how to keep His holy Sabbath or their bodies as His temples in which He would delight to dwell. These know little but to work where the landlord says, and eat what he gives and wear what they can get. These are sadly neglected by the laws of the State. Their wrongs are never righted, their petitions unheard. Truly they furnish an opportunity for the more favored ones of God's flock to work for Him, for He who said, "The poor ye have always with you," also said, "Inasmuch as ye have done it unto the least of these my little ones, ye have done it unto me."

As has been said, it takes the sun of many summers to grow a large and sturdy oak but the sun of a summer will grow a plant of less endurance. So to reach the unreached, save the unsaved and bring up the mass of my people, it will take years and years of Christian training. As a whole we are just beginning to see, hear and understand. We are trying to see through those who see and hear through those who hear, and by faith in these understand. This generation was born of enslaved parents. What have they behind them? To train a child in the way he should go, one has said begin twenty years before he is born. Thus the past fifty years you have ploughed deep and raked well the soil preparatory to the planting of the seed, in that you gave us Christian Missions, for the training of the head, heart and hands.

With faith in God, let us hope for a great and glorious harvest, living witnesses for Christ, active workers in His vineyard, and a strong United Presbyterian Church helping others as we are being helped. As we learn some of the things this great Church of which we are a part is doing, may we be strengthened by the changeless promise of the personal presence of the Lord Himself leading on His Church. It is His realized presence that has made Christian Missionaries courageous and confident in the face of discouragement and turned defeat into victory.

Great God we thank thee for thy Church,
This beautiful temple where men are taught
to love their brother though black he be,
And help him from sin to be free.
Loud and long may the Church bell ring,
Louder still may the Psalms they sing.
And yet till time shall fold her wing,
Their treasures into God's temple bring.



THE NURSE'S VISIT.—Courtesy Southern Workman.

THE AMERICAN INDIAN

THE COMING OF THE WHITE MAN TO THE OREGON COUNTRY.

THE AMERICAN INDIAN

The Red Man in the United States

THE FIRST AMERICANS

BY MRS. J. C. ALTER, Ezel, Ky.
(Formerly Missionary to Warm Springs Missions).

Condition on Arrival of White Man in America

ORIGINAL Americans they were beyond question of a doubt, and able to cope with surrounding conditions when our Puritan Fathers found them on arrival at their shores.

The teepee, pipe-tomahawk, snowshoe, bow and arrow the best of their kind, and Hoover himself, could not have suggested a substitute for their compact, portable, nourishing food—the Indian pemican.

Native Characteristics

Schoolcraft, a recognized authority on early Indian history, has stated that, during his long years of actual life and experience with them, he knew them to be "honest, hospitable, faithful, brave, war-like; cruel and relentless to the foe, yet honorable and religious beings, and, capable, under divine guidance, of grand possibilities." This in striking contrast to the more popular present day estimate of them, as crafty, stolid, sullen, unresponsive and revengeful: lamented by sentimentalists as "a vanishing race, with broken arrows and dead camp-fires, in hopeless desolation at the end of the Trail."

Religion

These native Americans were, and are still, essentially religious, and, in the old life, not inconsistent with traditional teachings. They all worshiped "The Great Spirit,' hence atheism was unknown among them: also profanity until it came in on the rising tide of civilization. They believed that, in some way, connection had been broken between them and "Sawhe-lee Tyee," whom they sought to propitiate by choosing some object it might be a living animal —to "stand between"; but, when once convinced that Jesus Christ is the One and Only Mediator between God and man: who is willing to "stand between" for the Red Man too, it is but a step for them, out into a full acceptance of Christian faith and practice.

Condition to which they were brought by the White Man in America

There are dark, sad chapters in the history of every Indian tribe, which, if brought to light, would reveal the deep villiany, the moral leprosy of multitudes of our own race in connection with their contact with these Red Neighbors of ours.

Catlin, the Indian artist of an earlier day, has said: "If we would see the Indians in the charm of their native simplicity of character we must hasten, or we shall see them only as a basket of dead game; their colors and plumage despoiled; and we may look in vain for some sign by which to estimate their true native character, and will find only a dark and intelligible mass of barbarity and cruelty."

According to the records at Washington, our National Faith has been pledged in solemn covenant with the Indian of the United States ONE THOUSAND TIMES, and ONE THOUSAND TIMES *we* have broken faith with them until the treaty phrase, "as long as grass grows and water runs," has become his-

toric sarcasm on the Indian policy of treaty days. It was customary in those days too, to place certain tribes on a sort of "sliding scale"; a process of removal "from tillable lands to grazing lands; from grazing lands to barren lands; from barren lands to desert." An old chief expressed himself with truth and force when he said: "The White Man is like the big policeman, he waves his arms and shouts 'move on'! and he will not be satisfied until we do move on to lands that will not raise grass for our ponies."

Rich Indians there are among those holding oil and timber lands, in many cases only a curse to them, since it gives the evil-minded white man added opportunities to profit by their degradation.

The White Man's Fire Water, in the hands of the bootlegger, has slain more Indians than his bullets have.

An old Indian came into one of our Gospel temperance meetings one day. He listened in silence to the close, then rising and speaking through the interpretor, he said: "When I was a very young boy, I watched this "*Black Flood* sweeping in from the west in the hands of the Hudson Bay Company; then I turned and saw it creeping toward us from the east, on the rising tide of civilization. The floods have met over our heads and are carrying down, in a whirl pool of destruction, the flower of my people—our young men."

The example of unworthy men of our race is a sad handicap to Christian progress among the native Americans; one illustration must suffice. Before our Women's Board established mission work among the Tama Indians, the old chief was approached relative to this movement, and he at first refused, saying he had seen the "white Christians" doing things he would not have his people do, of the two religions, his own must be the better, since it condemned certain evil practices of the race which is called Christian!

Nothing proves the power of the Gospel more than to see these "First Americans,' whom we as a nation, have cheated and dishonored, coming to accept the White Man's Book of Heaven, their lives transformed by its teachings.

Changed Condition Under the Work of Missionaries

The history of Christian missions among the American Indians, is in many cases, as a bright light shining in a dark place, a splash of color against the somber background of sin and superstition.

The story of the unsuccessful search of those west of the Rockies, for the White Man's Book of Heaven, is well known to our readers; of the tardy coming of the Gospel messenger from the Land of the Rising Sun, and of the plenteous harvest from that faithful sowing which reveals the fertile soil of the Indian heart when once the good seed has been sown.

The partial failure of some of our earlier Missionaries to reach the Red Man's heart with White Man's Book of Heaven, lay in their failure to find a point of contact; to meet him on a common ground — so to speak. We tried to mold him according to our pre-conceived ideas of Christian progress, and when the red brother did not just measure up to these standards, we threw up our hands in despair, lamenting that, after all, the Indian would be an Indian still. Of course he will, and we can thank God that his racial pride compels him to persist in doing some things the Indian way, but it does not hinder him from becoming a true,

humble child of his Heavenly Father.

The following—new to many of the Magazine readers,—will illustrate the subject of this topic, concrete example of a changed life under the call of Jesus.

Chuck 'likely had lived almost her allotted term of years, an enemy to Christian influences, a terror to her neighbors because of furious fits of temper, when she seemed a veritable demon.

She lived alone, with an aged bedridden mother, whom she must have loved since that was the only means by which we could gain access to the poor little cabin—as we ministered to her needs.

One day we found her in a talkative mood, and, through the poor medium of the coast-trade language, I asked her—"Chuck 'likely, do you ever feel that you would like to be a better woman?" For a moment she hesitated, then, "Yes, sometimes I wake up in the night, it is dark and I am afraid and I think I will be a good woman, *but just as soon as the sun rises I want to be bad.*"

Later we found her sitting dumb with grief beside the body of her mother who had passed away during the night. To our surprise she consented to a Christian funeral, and that day a number of praying Indians gathered for the service, she sitting in a corner on the floor, near the pine box, her dishevelled hair and torn garments bespeaking her mourning.

The Scripture was interpreted. One after another the Christian Indians spoke words of comfort and warning, and we were about to close, when she slowly climbed to her feet, a pitiable object indeed. She has eaten nothing for days, and her face was swollen with weeping. Then she began to speak and the interpreter translated to us, "You all know me, even the dogs hurry past my door. I am like one down in a deep, dark pit and the mud and mire of the pit are clinging to me. I want to take now my first step up toward the Light, and maybe I can keep on climbing until I find my mother (who had died with the Christian's hope in her heart).

Three weeks later Chuck 'likely made a most humble, public profession of her faith in Christ. She went beyond her immediate district to attend the prayer meetings, for she said, "I have lost so much time in learning God's Word, then, "I am like a tree, bent when young, hard for me to straighten now!" Another day, following a lesson on forgiveness: "Once I thought I could never forgive my enemies, but when the love of Jesus filled my heart, it reached out to others, and now I feel kindly to every one."

It is a hard step for the Indian to enter on the "Jesus Road" for their old religion is woven into the warp and woof of their social life, but once genuinely converted, we have no better examples of Christian fidelity.

I have no better friends than these humble Christian souls, and I know I shall meet them again, where we shall speak with one tongue, the praises of Him, who hath called us all out of darkness into His marvelous light.

Co-operation of the Federal Government With Missionaries

Our National Government is not, even theoretically, a Christian institution: it is not its function to provide for the spiritual nurture of these Indian wards, yet without the aid and co-operation of "the Great Father at Washington" our Missionaries would find their efforts handicapped at every turn.

Passing over the various rulings of the Government regarding our native

race: the present policy is really a by-product of Christian missions: its educational system, looking in a practical way, toward Indian manhood and the citizenship which has recently been granted under the Indian-Citizenship Act, and signed by President Coolidge.

A CROW INDIAN CHIEF AND HIS DAUGHTER WITHOUT ANY EDUCATION.

Courtesy Southern Workman.

The Government has furnished eighty field matrons which, in some degree, continues in the home, the civilizing influences of school life, and may lead to larger openings along social-service lines.

A former Indian Commissioner has made the following statement regarding the attitude of the Government toward religious activities. "The Government, in itself cannot deal with religion directly; it can only assume the broadest hospitality toward all religions; and yet I do not want that limitation on the Government, to lead any one to feel, at any time, or at any place, that the Government does not believe in some kind of thorough religious training and teaching for every Indian child. The need of it is absolute, and there must be nothing in the Government's actions that could be construed to be hostile to religion * * * We must make religion broadly welcome."

Appended are some of the general

regulations for religious worship and instruction of pupils in Government Indian Schools: Issued by the Department of the Interior, Office of Indian Affairs.

"Pupils shall be directed to attend the respective Churches to which they belong, or for which their parents or guardians express a preference."

"Ample provision shall be made for the conveyance of those who are too young or unable to walk in cases where the Church services are held at a distance from the school. Where these services cannot be held in or near the school on Sunday, the pupils must be sent to Church on week days, provided arrangements can be made between the attending pastor and the superintendent so as not to conflict with regular school duties."

Two hours on week days are allowed each Church authority for religious instruction."

"Each Sunday all pupils shall attend the Sunday School taught, either at the school or in a nearby Church."

Much more there is in these regulations, but the above will suffice to show the co-operating spirit of the Indian Department.

A CROW INDIAN OF THE PRESENT GENERATION. AN EDUCATED YOUTH.

Courtesy Southern Workman.

Where the superintendent of the government school is a thorough-going Christian man, the path of the Missionary can be cleared of the usual obstacles incident to this field of labor.

In conversation with the Superintendent of Indian education, some time ago, he urged me to plead with our Church people for Christian teachers in reservation and non-reservation schools, saying that he considered this the paramount need among the Indians.

RELATION OF PROGRESS IN RELIGION TO PROGRESS IN MATERIAL THINGS

Cleanliness Next To Godliness

After true conversion the Indian will evidence a desire for better things in a material way; this was illustrated in the life of an Omaha when he began to travel "the Jesus Road," coming to Church the next Sabbath with his wife seated proudly beside him in the wagon, their children scrubbed and in clean garments, grouped behind.

But nowhere is the power of Christianity so shown as in the lives of returned Indian students, a large proportion of Christian students will continue to make good after they come back among the old associations on the reservation, the reverse is true of those with whom the Gospel has not reached the right place in their hearts.

Jennie Winochee had ranked well among her classmates in one of the largest non-reservation schools, gifted, gentle and refined in manner, she came back to find her people still living in the disorder and squalor of the life she had known before her advent into civilization. We found her in a small grove some distance from the tent, moodily gazing over the sage-brush plain; she spoke bitterly of her surroundings; she had tried to introduce some of the white woman's ways, which might make life endurable in the place she must call home, but had been taunted and her efforts openly scorned. There is so little the Missionary can do at such a time; we tried to point her to Jesus as the only friend who could avail, but her heart was steeled against Him, her only response to friendly offers to help, was a silent shake of the head.

We passed her a few days later, with a company of relatives dressed Indian fashion—in braids and blanket, face painted, riding toward the mountains for berries. She would not look our way, nor could we again find an opportunity to talk with her, or induce her to come to the parsonage. Where is she today? Sitting in a teepee, the wife of a neer-do-weel Indian of the baser sort, apparently resigned to what she doubtless considered the inevitable, further down in the scale of human progress perhaps, than if she had never known better days.

Thank God, there is a brighter side, this from Hon. Hubert Work, Secretary of the Interior, as he received the story from one of the Indian inspectors regarding a full-blood Nez Perce, a returned student from Carlisle Indian School. "Soon after his marriage, the couple moved on to his allotment, in Idaho, located on the border of a high prairie, and over 20 miles distant from their nearest Indian neighbor. That was 23 years ago; for two years they lived in a tent, not being able to build a house. The first years were those of hardship and sacrifice, but they never gave up.

Today they have a good seven-room house, located on 250 acres of good land, with electric lights, telephone, piano, books, typewriter, bath and almost all the modern conveniences. They have fee patents to their allotments which

they still own, and to which they have added many good acres by purchase, horses, cattle, good cellar full of home-canned fruit, a fine new car, money in bank and in Liberty Bonds, etc.

Nine children all educated in public school. "What has made the difference?" Let me quote again from the inspector's report: "*They are consistent Christians,* and there is not white family in the county more highly regarded or respected."

These are specific cases, showing the trend of the upward path, only where the life has found itself in Christian aim and purpose, and thousands of our Indians, today, are walking this way.

THE BIBLE IN THE LIFE OF THE INDIAN

BY MRS. M. C. WADE, Piedmont, Calif.

THE earliest Missionaries to the Indians were gladly received. The names of Elliott, Brainard, Zeizsberger and others remind us that great numbers were saved through their ministry, who faithfully witnessed for Him in the trying times which followed.

There are remarkable evidences today of what the Bible has done for the Indians. It was brought to the Nez Perces a century ago, and its impress remains. Their Churches have native pastors faithfully ministering the Word to large congregations of Christians who not only walk in the light of it, but send it out to neighboring tribes. Many years ago a government official failed to reach the Agency at nightfall, and was obliged to stop at an isolated Indian house. He found it surprisingly clean, and though a little apprehensive as to his safety so far from the protection of the Agent, soon fell asleep. He was awakened with the sound of a familiar tune, but the words he did not understand; then a masculine voice seemed to be praying in the same unknown tongue. The host had returned late from a long days drive, but the evening worship could not be omitted.

One of the Nez Perce evangelists is well known to many of the tribes west of the Rocky Mountains. He and his companion wanted to take the Gospel to a hostile tribe; they pitched their tent within sight and sound of the largest community, but the usual Indian hospitality was not extended to them. They sang hymns and prayed morning and evening, but no attention was paid to them. The next year they went again, and while a little more interest was manifested, no word was spoken to them. The third year they were kindly received, and had a good hearing. The following winter a delegation of these one-time enemies came through the snow to learn more of God, and how to worship Him.

All that is said of the Nez Perces is just as true of the Pimas of Arizona. In a quiet way they have lived all these years to the praise of Him who hath called them out of darkness into His marvelous light. An old Apache chief came a long distance to inquire what made the Pimas so different from his people. When told that it was due to the Word of God, he asked to have it sent to his band, across the Mexican

border. One of the Pimas promptly volunteered to take it to them.

Among the Dakotas there are self-supporting Churches, Missionary Societies, and a native ministry. They have sent the Gospel to remote bands of that great tribe still unreached by white Missionaries. In an appeal for Missionaries one of their pastors said that only Christianity could save the Indians from the debasing effects of contact with our civilization. Contrast with the morality of a few generations ago proves that the tribes generally have lost far more than they have gained.

In Metlakahtla, Alaska, the seed sown long ago still bears fruit to the glory of God. It still is a model village, with the Church the center of its life, and its people known far and wide for their sturdy Christian character.

Another Alaskan village, many miles north of Sitka, sent messengers there three times to ask for a Missionary. When a young man from the Sitka school was there on business, they all gathered to hear what he could tell them about the Bible, and again sent messengers to plead for a teacher; with a sad heart the Missionary tried to explain why it was impossible that year. They waited in vain for the Word of God; but the discovery of gold brought them, in fullest measure, the worst that a mining camp can give. They lived in one of the gateways to the interior.

A good work begun with one of the tribes of the Southwest was greatly hindered through the influence of a man who had been educated in an eastern training school. He really believed that their old religion had done more for the Indians than Christianity had done for the white people. But he dreamed that a great calamity came to his tribe; that only those with a red mark were safe, and that they were the Christians. All day he pondered the meaning of that red mark, and in the evening rode ten miles to a Gospel meeting. As he entered the door he heard the text, 'When I see the blood, I will pass over you.' He found the way of life, and thereafter preached the faith he once destroyed.

Among Indian Christians, as among white ones, there are some who beautifully demonstrate the power of the Word in their lives. On the Wasco reservation the children had all been taken from one of the homes to the little cemetery, but the father and mother found comfort in ministering to the sick and sorrowing in other homes; they took into their own, two friendless old women, one of them painfully crippled. On the same reservation an old blind man, without any family ties, has for many long years patiently, cheerfully demonstrated the sufficiency of the grace of God under trying conditions.

In Northern Nebraska a group of Christian women walked from one to six miles every Tuesday afternoon for five years, for Bible study; the snows of winter or the heat of summer rarely interfered with the meeting. One very warm spring day, in the busiest time for garden work, two of them, one carrying a child, came six miles. They said that since they could not read the Bible for themselves, the time between meetings seemed long, and they could not afford to lose one. The oldest one of the company, not less than ninety, was a joyous Christian, full of praise that the knowledge of the Saviour had come to her even in old age, but a shadow would cross her face at the remembrance of dear ones who had lived without it, and that it had not come to her sooner.

One of the girls raised in a Mission school married a young man who had also attended the school. Some of the relatives, who according to ancient custom had much authority in the new home, still followed the belief and practices of their fathers, but she endeavored to have it all that a Christian home should be; only English was spoken, and she taught her children all that she had learned. When their land was allotted, the alternate sections were sold to white people, and a district school was built nearby. She was active in the organization of a Sabbath School, and they asked her to superintend it; this she modestly refused to do but consented to teach the Bible class. One of her white neighbors was trying to secure a premium for subscriptions to a cheap illustrated paper, and this Christian Indian woman kindly told her that she would willingly give her the price of the subscription if it would help her to secure the premium, but could not have the paper in her home.

The statistics of various denominations show that since organized work began among them, the contributions of Indian Churches have averaged more than those of white Churches of equal ability. The location of some of these tribes makes poverty almost inevitable, and the transition from their old life to ways new and untried was difficult, but their joy and deep poverty abounded unto the riches of their liberality.

Though livig in a land of Bibles multitudes of Indians have come to the end of life's journey without knowing that redemption had been purchased for them, and there are tribes now living to whom the good news has never been sent, yet there will be many Indians among those who will sing the 'new song.'

THE INEVITABLE IN THE LIFE OF THE INDIAN

BY REV. W. A. MATTHEWS, Simnasho, Oregon

Address given at the Firty-first Annual Convention, Shadyside Church, Pittsburgh, June 6-10:

LITTLE Edith was playing with a number of her little friends out on the lawn one evening when Uncle Bill came along. The evening was warm and Uncle Bill was carrying his hat in his hand revealing a head that was very bald. He asked Edith if he might not join in the play. Edith surveyed him critically for a moment and then replied

"Oh no, Uncle Bill! We're playing Indian and you wouldn't do at all because you're scalped already."

Friends, we have lived and labored among the Indians on that barren waste of Central Oregon called the Warm Spring Reservation for ten long years. They have not taken our scalps but I want to tell you that there are some things in connection with the life of these Indians that do get my "goat" if I may be allowed to use such an expression. There are some things in the lives of these poor people that must of necessity be blotted out if the poor Indian is ever going to get anywhere. I want to speak of some of these things and the first one I want to mention is his religion.

The Indians have always been a religi-

I say that these things must somehow be removed from the lives of these people before we can expect them to succeed along any line in any great measure.

Well you ask "What is being done to get rid of these things?" You know the Bureau of Indian Affairs, a bureau created by our government about eighty-five years ago is in charge. This bureau in substance says that education is what the Indian needs, and they say that they propose to educate him. They have farmers who teach the Indian how to farm. They have stockmen who teach the Indian how to care for and manage his flocks and herds. They have mechanics who teach the Indians various trades. They have educators who give to the Indian boys and girls the necessary amount of scholastic training. I do not wish to find fault with the Bureau of Indian Affairs. I prefer very much to leave that to the Hon. Clyde Kelly, who in a speech before the House of Representatives last January said that the Bureau of Indian Affairs should have been wiped out twenty-five years ago. I'm simply going to tell you of conditions as I know them yonder on our own reservation.

Let us deal first with the proposition of teaching the Indian how to farm. Our Indians are doing less along that line than they did six or seven years ago. Some eleven or twelve years ago a farmer by the name of Brown came to Simnasho to fill that position. He knew how to farm. He knew Indians pretty well. He had their welfare at heart. He was by no means afraid of work. During his six years residence on the reservation the Indians made big progress along this line. More and better farming was done during that period than was ever done before or since. But Brown left, went out of the service. Until a few months ago there has never been a government farmer at Simnasho who has accomplished a single thing along this line. I could tell you some sorry tales of the lives and work of some of these men.

And now what about the scholastic training. In our State eighth grade students are required to pass a written examination before they are admitted to a high school. After all these years spent in educating the Indians I'll tell you what I'll do. I'll give the Bureau of Indian Affairs one hundred dollars for every Indian from our reservation that they can produce who can pass that examination and who has received all of his or her training in the schools maintained by that bureau, if on the other hand they will give me five dollars for every Indian I can produce from our reservation who cannot pass that examination. And I'll ask to pick one from the ranks of those who now are, or who have been in, these schools.

But you'll say "Maybe the Indians haven't any brains." I wonder how many of you have ever followed that comic strip in the daily press called "Bringing Up Father." I recall very well the strip that pictured that very interesting character, Jiggs, displaying to the French count a dog that the former had taught to do many wonderful tricks. As the count watched the dog perform he said "Ah Monsieur Jiggs, it would be ze great pleasure to me to be able to teach ze dog to do ze wonderful tricks." Jiggs' reply was prompt and to the point. "Yes Count, but you would have to know more than the dog." I would like to have the opportunity to place twenty of our Indian boys and girls in a Christian school manned by competent

Christian teachers. I think I could prove to the world that it was not brains that was lacking. It is costing the people of this land about $130,000,000 a year to keep up an army of 5,500 employees to care for an Indian population of about 344,000 of which number almost 150,000 have been removed from government supervision. The program of the Indian Bureau has not been a success.

But you say "what will succeed?" I say Christian education, with the emphasis on the word Christian. The thing that will succeed in lifting the Indian above his old religion, above his old superstitions and old customs, is a course of training that not only instructs and trains and develops, but that instills into the minds and hearts of these people that the Great Spirit that their forefathers has taught them about is but the great God of the white man. That He is a God of love, and that He so loved the world that He gave His only begotten Son to die upon the cross for them. That this Son, Jesus Christ, knows their every need, their every trouble, their every sorrow, and that He longs to help them with all of these if they will but ask Him and trust Him. That His children have nothing to fear even though they walk through the valley of the shadow of death. What differentiates our Christian Indians from the others? The simple fact that they have somehow learned these things. With them old things have passed away, behold all things are become new. God hasten the day when this Bureau of Indian Affairs will get the vision that the only solution of the Indian problem is the vital, energizing religion of Jesus Christ. And may He hasten the day also when at least the large majority of this great army of 5,500 men and women employed by the government to work among the Indians may have this vision also.

Here are a couple of pictures in conclusion. The first is the picture of a little home. It is a dirty, cheerless spot. On a bed in the corner lies the mother of that home. Her wasted body tells the old familiar story of the ravishes of tuberculosis. Death is but the matter of a few days. Again we kneel by that bedside as we have done so many times before and again we try to get that poor soul to realize her need of Christ. There is absolutely no response. That poor creature is a victim of the teaching of that old religion. The great Spirit has for some reason deserted her and she must bear the penalty. Oh, the cruelty of such a religion as that.

The second picture is likewise the picture of a little Indian home. Here, too, we find a victim of tuberculosis. On her death-bed lies Lena Patt, one of our Christian girls, who is about twenty years of age. We kneel by this bed also, and as we repeat the twenty-third Psalm the poor wasted hand is extended and placed in ours, and the poor weak voice joins with great difficulty in the words of that precious Psalm. Some few years before, Lena had accepted Christ as her Saviour, and what a comfort he was to her in these last days. The religion of Jesus Christ, the solution of the Indian problem for time and eternity.

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FOREIGN CORRESPONDENCE.

ABYSSINIA

Mrs. T. A. Lambie, Editor, Addis Ababa.

ADDIS ABABA DOINGS

Time moves on in Abyssinia just as it does at home, only faster I believe. We have been back on the field about three months and a half, and I want to tell you a little of what has been happening in the American Mission Circle during that time. As you all know, when we arrived we had no property or place to call our own in this city, but Col. Sandford, an English friend, kindly offered to sub-let to us the old Russian Consulate, which he was renting from the Abyssinian government, since there are no longer diplomatic relations with Russia.

We had occupied the home almost a month when some Abyssinian officials learned some way that we were paying Col. Sandford more money than he was paying them. They could not comprehend, even when it was explained, that the extra money was being paid to him for the use of his furniture, etc. They notified him that his contract was finished and told us that we must rent direct from them. During this month, Dr. Lambie and Dr. Young of the Scottish Mission at Aden, who was kindly loaned as a consultative on the hospital property, had been riding out daily with the Ras' Agents looking at possible hospital building sites. At last the choice lay between three places. I was persuaded to have a look at these; to two of them we rode horses, to the third, His Highness the Ras wished to accompany us, so he sent his second best car out for us and we went to the Palace, where he served tea, and then his State motor was brought around and we went out and got in. It is a grand car, seven-passenger with a high seat up behind for the guard. His Highness motioned me in, and he followed, then the others came too. His little Italian dog jumped in and sat between us, enjoying it all immensely. The driver of this Fiat car is a young Italian and he drives at great speed for these roads, from the place to the market place are not so crowded, but the market place was a mass of people. The horn shrieked and the people fell to right and left as we whizzed on scarcely slackening speed.

When we reached the property we all walked over the ground and there seemed to be no doubt in anyone's mind that this was the place most suitable. The only question was water, and His Highness promised to pipe water from the nearby heights of Entoto. The property lies about two miles west of town on a stone road that needs only a little work to make it as good as the Lincoln Highway. This road is the main one leading out to the great rich Western Abyssinia. The stone road already reaches to Adis Alam, fifty miles west, and we hope before long that this motor road will extend to Gore and Sayo. Pray that this artery of Education and Spiritual Light may soon be extended all the way across the country.

About the time the trouble about the Russian Consulate house arose, the property we had chosen was formally turned over to the American Mission for the erection of the Ras Tafari Makonen Hospital. Our furniture arrived and a large vacant house was discovered for rent just across the road from our property. The Russian Legation was three miles East and our property two miles West of town, so that a ten-mile daily ride was necessary to oversee any work which might be going on, and the roads were getting bad, as the rainy season was upon us. It all looked so Providentially arranged that we took the house and moved out early in July.

Since that time a five-room bungalow has been erected which is to be occupied for the present by Mr. and Mrs. West. The property was heavily wooded with eucalyptus trees. Some of these the Ras removed and great numbers of them have been felled for wood and poles, where clearings were needed for buildings and gardens. A good garden has been dug up and planted. A stone stable and garage combined is almost

completed; four native huts for servants are built and stones and lumber are being delivered and prepared for the hospital building and the residence provided by the Women's Board for the Superintendent of the Hospital.

The rains are scheduled to stop about September 15th and if you could come over you would doubtless see some busy times then. We are looking forward to Miss Ewing's arrival.

His Highness Ras Tafari wishes Mr. Fred Russell to come over from Sayo and oversee the working of his American farm machinery and the Foreign Board has kindly consented to lend Mr. Russell for one year. So we are eagerly awaiting their coming. Can you imagine little Carolyn May, aged two and a half, and Murray, aged not quite a year, riding across Abyssinia? Pray for them during October and November.

SUDAN

Mrs. D. S. Oyler, Editor.
American Mission, Doleib Hill, Malakal, Sudan.

TRAVEL LETTER NO. 1

S. G. S. "GEDID,"
March 1, 1924.

Dear Friends:—

When it became known that we were going from Doleib Hill to Aba, in the Belgian Congo, Mrs. Moore asked me to give an account of the trip, and I think perhaps the most interesting way to do so would be to write a number of travel letters, and mail them as opportunity affords.

A language conference is to be held at Aba, and Mr. Oyler was requested by our mission, to attend that conference. We have not been away from Doleib Hill since returning from furlough in 1922, and therefore we decided to combine business with pleasure, and stay on at Aba after the Conference, and have a few weeks of rest.

Going away for a vacation almost means packing up as much as when we go to America on furlough. All our pictures had to be taken down and packed away; rugs were beaten and rolled up with layers of newspapers; and all furniture had to be set out from the walls and covered. This was done to keep off the white ants, which cause havoc to anything which can be chewed.

The trip to Aba will require ten days, eight of these being spent on the steamer where catering is provided, and the last two days being taken by auto truck, which means we must furnish our own food. For this reason we had to take tinned foodstuffs, salt, pepper, tea, sugar, postum, peanuts, rice, onions, cookies, toasted bread, folding table, camp cooking outfit, tea-kettle, porous water jar, camp cots, bedding, lantern, matches, portable bath tub, soap, bluing, clothes-pins, rope, food for servants, etc., etc. Were it not for these two days of trekking (travelling), and camping out, our baggage would have been considerably reduced. As it is we have thirty-three pieces of baggage, which includes two portable typewriters (one of these is the "Underwood" which was the gift of the Jetmore, Kansas, congregation), and Baby Jean's home-made mosquito-proof bed.

The last two days we took our meals with the Guthrie's and the Heasty's and the day we started being our eleventh wedding anniversary Mrs. Guthrie had invited the Heasty's, and had a surprise tea-party for us.

We have with us two Shulla boys, one of whom is being taken expressly for language work, and the other is to help with the washing and cooking along the way. One can not travel ten days with a small baby without having considerable washing done.

We had expected the boat on the morning of February 28th, but it did not come until 11 o'clock at night. The two Shullas were afraid to go home to sleep lest the boat should come in the middle of the night and leave them behind, so they slept in our back porch. The height of style according to prevailing Shulla customs is to possess a headgear of some sort. I had given each of

these boys a cast off hat of David Jr.'s, and they were so afraid they might forget these hats that they slept with them on their heads.

At six o'clock in the evening our baggage had been taken down to the river bank, and when the boat finally pulled up to the landing it was only the work of a few minutes to get the various pieces put on board, and stowed away in the two cabins which had been reserved for us. The passenger steamers each have a small dynamo to generate electricity, and one of the rules is that all lights must be out at eleven o'clock. For our sakes they were not turned off until midnight, but even then we would have been left in the dark had it not been for the lantern which we brought with us.

Our engineer says we will meet the Kaibar today. It has been chartered by a party of tourists who are out on a shooting trip. I shall send this letter with the engineer of the "Kaibar," and it will reach Khartoum sooner than if it waited the regular mail boat.

We found seven first-class passengers on this boat. One of these was an English colonel who got off at Tonga yesterday, and started on a month's shooting trip. Two others expect to leave at Mongalla for the same purpose. This is the tourist season, and there are four Americans on board who are going to the end of the run at Rejaf, and then return to Khartoum. It did not take us long to become acquainted, and we have thoroughly enjoyed their company. Mr. and Mrs. Atwater have evidently done considerable travelling, and they are very democratic. I was quite surprised to learn that Mrs. Atwater was a classmate at Mount Holyoke Seminary, of the mathematical teacher I had years ago during High School days.

At Tongo, Mr. Oyler called on the Catholic Missionaries. They were very friendly, and as a special mark of courtesy they accompanied him to the boat when he returned. Mr. Oyler offered them a drink of soda water when they came on board, but the caterer, who is a Russian Jew, insisted that he would treat the fathers to a glass of beer, and this they semeed very willing to drink.

March 2, 1924.

Last night at the dinner table we had a pleasant surprise. It is the first time we have travelled on the Nile that the liquor has not flowed freely at the table. Not one of the passengers took a drink—they may have had their whiskey and soda before hand.

A little while ago we passed a large party of hippo hunters. The section of Shullas, near Tongo, are required to furnish the native king with a certain amount of dried hippo meat each year, and these men were probably on their annual hunt of these huge beasts.

We are travelling through sudd, and will continue to do so for at least three more days. "Sudd" is a word which means "That which closes or blocks up a channel or opening." This section of the river has been admirably described by a friend of ours, Capt. F. A. Dickinson, who some years ago travelled with Winston Churchill, and afterwards wrote a book entitled, "From Lake Victoria to Khartoum, with Rifle and Camera." He says, "Next day we wake up in the sudd country, of which little, if any, description is necessary. A vast sheet of reeds and papyrus, with an occasional ambatch tree raising its golden-crowned head above the swamp, meets the eye on every side, and extends far beyond the human power of vision—a waste of marsh and spills, floating on the river. They say that none of the Lake Victoria water ever reaches below this; it is all spread into swamps and loses itself by sinking into the earth or evaporating into the air. The sudd roots do not touch the ground, but are interlaced and intertwined with one another, forming an impenetrable barrier to navigation, and yet it is quite impossible to walk over them. Nothing lives here except cormorants, and darters, with their long, snake-like necks; and beautiful, long-tailed bee-eaters, resplen-

dent in green and blue above the vivid scarlet on the neck and breast. These last hover and swoop all day like swallows, and revel in a grass fire, because it stirs up the insects for them. As you sit in the bows of the boat in the evening countless nigh-jars flap past you on noiseless wings in their hunt for moths and other insects of the night. No mammals live here; no hippos, as there is no landing place for them; and no crocs, as there are no antelopes for them to eat. All is given up to solitude."

March 3, 1924.

Yesterday, being Sabbath, we had a service at 9:30 a. m. All the first and second-class passengers were present.

One who travels on the Nile below Doleib Hill might get the impression that there are very few curves in the river. Such is not the case, however, where we are now. The river seems to consist of a series of sharp "S" bends and turns. We frequently slow up in order to avoid running into the bank as we turn around a sharp corner. Captain Dickinson says that when one travels on the Nile "there is a feeling of laziness in the air." How true that statement is! It seems to take quite an effort to perform the few necessary duties on this trip.

This morning we discovered that our cookies were alive with ants, and we tied them to the railing, where they would be in the sun. The boy, in throwing some soapy water overboard, managed to pour a goodly portion of it on the cookies.

March 5, 1924.

There is a feeling which comes over one while travelling through wild game country, which bars description. Yesterday we came across herd after herd of hippos, who seemed surprised that we should dare to come near them. On the right hand bank of the river there were quite a number of baboons and small monkeys, who disappeared like magic from the tops of the trees into the hall grass. Just after breakfast, one of the passengers, who is a navy captain of thirty years standing, shot a croc who was taking a sun-bath on a sand bank. The Captain was fortunate enough to hit the croc in a vulnerable spot, and killed him instantly. The boat stopped and nearly everyone went ashore in a small rowboat. The sailors found two nests of eggs, which the croc had buried. The first nest had forty-five eggs in it, and the second seemed to be just as large. It was very interesting to see the sailors drag the croc on board, and then proceed to skin it. Three of the passengers decided they would try boiled crocodile egg, and fried steak. They said it was good, but the rest of us were doubtful.

Yesterday we passed a place called "Kenisa" or "Church." The Austrian Catholics had a mission station here way back in the '60s, and then circumstances forced them to abandon the place. All that remains now are two Doleib palms, and a group of sessaban trees. Under these trees are some lonely, unkept graves of those who gave their lives for the redemption of this dark land.

March 8, 1924.

On account of rocks and rapids river steamers cannot go farther than Rejaf, which is, roughly speaking, about three thousand miles from Alexandria, Egypt. As soon as the boat reaches Rejaf we will proceed by motor truck to Aba.

Very Sincerely,
LILLIAN P. OYLER.

TRAVEL LETTER NO. 2

African Inland Mission,
Aba, Belgian Congo,
March 12, 1924.

Dear Friends:—

The ride from Rejaf to Aba is made on a motor road built by the Sudan Government. It is a fine road for this part of the world, and is being improved continually. It is made of red rubble, which makes a good, hard surface.

All arrangements are made in Rejaf. Our trip was sort of an international affair because we rode in Italian motor trucks, had a wild, black driver from

Equatorial Africa, the passengers were English and American, and the freight came from all over the world. The cars have a seat in front, which accommodates two passengers and the driver. The baggage for the passengers is carried in the truck, and also freight which is being sent into the Northern Congo. The same rate is paid for freight as for the baggage of the passengers, which is $87.-50 per ton for the one hundred and thirty-five miles.

A number of people were going to the Conference and our party had two motor trucks, and a motorcycle which belonged to Arch-deacon Shaw, a Church of England Missionary. David had the privilege of riding in Mr. Shaw's sidecar.

The road winds along in the dense forset. The trees we have at Doleib Hill are mere scrub brush compared with the trees we saw along the way, and it seemed to us that the foliage was denser. In the dry season we very seldom see a wild flower in the Shulla country, but on this motor ride we saw many beautiful flowers, and they made us wish that we could stop and analyze them. As we travelled onward we gradually climbed upward, and it was refreshing to feel the cooler air after the intense heat we had had at Rejaf.

Just after sunset we reached Loka, which is about 2,300 feet higher than Rejaf. At Loka we found an Egyptian official, who had charge of the government at the place, and he directed us to a rest house. By "rest house" one might think of a place of comfort and ease, like one finds in a good hotel, but such is not the case. On the main roads of travel all through this part of the world one finds rest houses. They are usually built about fifteen miles apart, which is considered a day's journey, if one travels on foot or is carried in a chair. In a rest house one finds nothing in the way of equipment, and one would find very little of rest without a servant. As I said we were assigned to a certain rest house at Loka, and were just getting settled for the night when the Egyptian official came and said that a mistake had been made, and that we were supposed to go to a house a quarter of a mile away. He brought men to carry our baggage, and he sent others on the run for wood and water. You may be sure we did not make very extensive preparations for our supper—our chief desire was to set up our camp cots and go to bed.

The next morning we arose at daylight because we had been told that the trucks resumed their journey at six o'clock, but we did not get away until after seven o'clock because Mr. Shaw's motorcycle had to be repaired. An iron rod which had broken on the road was temporarily replaced by a piece of bamboo, and this held until we reached Aba, where the mission mechanic repaired it properly.

From Loka the course led downward into the valley of the Yei river, which is a tributary of the Nile. A mile from the river we came to a government post, and it was at this place that we were supposed to stop and prepare our breakfast, but word was waiting for us that the C. M. S. Missionaries a mile further on, had breakfast waiting for us. So we went on and had a nice visit with friends.

At Yei we were in the sleeping sickness area, and to travel along this road we had to get special permits from the chief medical officer of the Sudan, who resides in Khartoum. If a person desires to stop longer than a few hours he must obtain another permit. We have always found that the British officers have been very lenient with us, in the matter of obtaining special permits of any kind.

At Yei mission we picked up two more passengers who were bound for the Conference. They could not go before the late afternoon, and so the passengers in one of the trucks got into ours, and rode on the baggage. One was a government official and the other was an English Missionary. As we left Yei

we began to climb upward until we came to the ridge, which is a part of the great African water shed. On yon side the water runs into the Nile and thence goes to the Mediterranean Sea, and on this side it flows into the Congo and finally reaches the Atlantic Ocean on the west coast of Africa. As we were riding along at a good rate we came to another car which had had a breakdown. The driver had most of the engine out on the ground and was looking very meditative. Our driver wanted to stop and help with the repairing, but the officer with us insisted that we must go on and reach our destination.

When we reached the dividing line between the Sudan and the Congo the color of the road changed from red to white. A big circle in the road marked the boundary line. About thirteen miles further on we came to Aba government post. Our baggage at this place should have been examined by the customs officer, but he very kindly sent an under-officer out to the mission with us, and all he did was to watch our baggage as it was unloaded. The only question he asked was, "Do you have any firearms?" and of course all the men gave a negative answer. None of the Missionaries had brought their guns with them because they did not care to pay for a special license to import them into the Congo. To a hunter this part of the world is a temptation because elephants are quite close, and game of all sorts abounds.

Aba mission is beautiful for situation. They have a concession of 800 acres, about 200 of which are under cultivation, and the remainder consists of forest. I have always wanted to see a bit of real jungle, and at last have had my wish gratified. This station was opened in 1917, and it is now the central station of the Africa Inland Mission. All the business for the different stations in the Congo, Kenya Colony, and Tanganyika is transacted here. Fifteen Missionaries are located at this place, and they are all kept very busy. Many of the mission buildings are built up on the hills, although a few seem to be hiding behind huge boulders. Two new residences are being built up on the mountain side. Their new leper hospital is built about a mile away from the other buildings.

Mr. Smith in a recent number of the Magazine gave such a good description of the work at this place that it would be superfluous for me to add anything, except to tell a little about the Language Conference. It was full of vital interest to any one who is working with the natives of this dark continent. For three days the delegates, collectively and in committees, discussed questions which had come up since the Arua Conference. All the Protestant missions working in the Sudan, the Congo, and Uganda were represented with the exception of two and their delegates were hindered from coming. The Belgian Government sent as its emissary Baron von Zilen, while Mr. Hussey of the Educational Department, and Capt. Phillips of the Intelligence Department (Secret Service), represented the Sudan Government. We were amazed to learn that in Mongalla Province, which is only one of the fourteen provinces of the Sudan, there are 82 DIFFERENT TRIBES. Think of what this means in the way of reducing all these different languages into writing. If there are eighty-two different tribes in the one province then surely there are more than sixty-eight other tribes in the thirteen remaining provinces. One hundred and fifty tribes is the number we have always been told, live in the Sudan.

Very Cordially,
LILLIAN P. OYLER.

TRAVEL LETTER NO. 3

African Inland Mission,
Aba, Belgian Congo, March 31, 1924.

Dear House-Keepers:—

This letter is written for the benefit of all those who three times a day, and seven days a week, have the duty and PRIVILEGE of preparing "Something to eat."

During the conference we boarded with Mr. and Mrs. Hurlburt, and then we set up house-keeping for ourselves. It might be better to say that we set up our camp because in order to save expense we brought no cooking utensils except a camp cooking outfit, any of you who have ever used the outfit will know that until one becomes accustomed to it, every thing seems to be missing.

Our ancestors two thousand years ago were doubtless expert at cooking over a camp-fire, but it is really a lost art for a civilized person to light a fire in this way, especially if the wood is damp, as it is apt to be here during the rainy season. After the fire is lighted it requires a tremendous amount of blowing, and the smoke seems to take a delight in getting into one's eyes. Let a native try his hand at it, and matters soon change. He gets down on his hands and knees, and slowly starts a smolder, then he blows gently and soon has a blaze started—and presto, the water is soon boiling merrily in the tea-kettle. It almost seems as if the native uses magic in persuading such a fire to start properly.

After the fire is built the question of food comes next. It is impossible to bake anything, but we have very kind neighbors, and we get our bread from them. We have decided that the best possible cook in a camp is a good-natured black boy. He does not seem to mind if the smoke gets into his eyes, and if the wood is damp he merely spends more time in making the fire. But in spite of smoke, and damp wood we have had all that we need in the way of wholesome food.

From the mission garden we have obtained all the sweet potatoes and native peas which we need. The natives bring in honey to sell, and to us it is a luxury because it is not to be had at Doleib Hill. We pay about five cents a quart for the honey after it is strained. Eggs can be obtained at eight cents a dozen, and they are larger than those we have in the Sudan. Pineapples, which are a missing quantity at the Hill, cost only one-fourth a cent each i. e. we buy twenty large ones for five cents. At home bananas cost us about ten cents a dozen, and here we get a big bunch of them for five cents. Milk is about five cents a quart, the same as at Doleib Hill. With milk, eggs, fruit, potatoes, and peas, one has a good beginning for a wholesome meal. Fish can not be had here because the nearest river is many miles away, but it is possible to buy chickens for seven and a half cents each. Locally grown rice costs about half a cent a pound, while in the Sudan all rice must be shipped in.

Sugar and kerosene are higher in price than in the Sudan. Kerosene has been costing us one dollar a gallon since we came here, but we have used very little because the boy is not allowed to use it in lighting a fire, and in order to protect ourselves from mosquito bites we go to bed shortly after sun-down, and consequently our lantern is not used very much.

The price of labor is exceedingly low here. At Doleib Hill unskilled labor costs sixty-five cents a week, while the cooks at this place only receive thirty-five or forty cents a month. Their evangelists receive sixty cents a month, and if food is furnished them they only get forty-five cents a month. Of course things are a bit cheaper here now on account of the low value of a franc in comparison with our money. Before the war the franc was worth twenty cents and now it is worth less than five cents.

Our time is almost up, and in a few days we will turn our faces homeward, but our friends insist that we must stay at least another month. This has been a unique vacation, and we will return to Doleib Hill with pleasant memories of our camping experience in the mountains of the Congo, and eager to take up our work once more because we have had such a splendid rest.

Sincerely,

LILLIAN P. OYLER.

EGYPT

Minnehaha Finney, Editor. Tanta, Egypt.

THE DELTA PRESBYTERIAL

The Delta Presbyterial met in Mansoura on March 28, this year. This spring meeting of our presbyterial is always quite an event for it brings together a goodly number of delegates from all the places where work is going on in the large area of the Delta including Cairo and Alexandria. Our Egyptian sisters, both women and girls especially enjoy this occasion. For most of the delegates it means getting off on the earliest morning train for Mansoura is off to one side of the Delta.

We had a delightful day this year as far as the weather was concerned and our new property over there in Mansoura which is a gift from the New World Movement, gave us such a fine comfortable place to meet. This made the day go off with ease and much profit.

Miss French was our president and she presided with much grace and efficiency. The program was especially good. The general subject was "The Need For Revival." Quite a good many of the Egyptian women took part in the program and it was a delight to many of us to see the younger women coming to the front, such as the younger teachers and the wives of the Egyptian evangelists.

The Thank-Offering Service is always the climax of our Presbyterial. Mrs. Work was the Thank-Offering Secretary this year and she always makes a good one for she gets things down to a system. The Thank-Offering of the Delta Presbyterial this year amounted to $1.412.-41. It was contributed by 26 Women's Missionary Societies, 18 Junior Societies and three young ladies' societies. In all there were 47 societies who contributed to the Thank-Offering, besides giving largely towards their regular monthly offerings. Most of these societies sent delegates.

We always take our mid-day lunch with us so as not to be a burden to the people of the place where we meet. There is always so much fun at noon all eating together in picnic style. The ladies of

The Girls of the P. M. I. (Girls' Boarding School) Assiut, returning from the Thank-Offering.

Mansoura served us tea and coffee which cheered us all up and then in the evening before we took our various trains, the Missionary ladies served tea and the best cakes ever.

M. FINNEY.

THEBES' PRESBYTERIAL

The Thebes' Presbyterial Missionary Society met in Luxor in the chapel of the Girls' Boarding School, March 28, 1924. On account of a big mourning in one of our own Church families, many were absent. "Flu" kept others away. So the attendance of women was quite small. The secretary, Miss Crea Tad-

ros, presided in the absence of the president.

At noon the delegates were the guests of the Boarding School and at tea at the home of Misses Wilson and Walker before leaving on the six o'clock train.

The girls of the Evangelical School of Kena very nicely presented a dialogue. Two teachers and eight girls were here from Kena and two teachers and three girls from Kus.

We are happy to report Thank-Offerings from three places that have not been sending offerings, and we trust next year to be able not only to report more thank-offerings but some new societies organized. Nagada, Misht and Akhmeem were the new places reported this year. The offering this year was thirty dollars more than last. The meeting next year will be at Kus.

The offerings were as follows:

Luxor Women	$52.50
Luxor Girls' School	55.00
Kena	90.00
Kus	50.00
Nagada	4.00
Mishta	1.00
Akhmeem	3.00
Others	2.00
Total	$257.50

LAURA B. WALKER,
Corresponding Secretary.

The officers elected were: President, Sitt Louisa Boulees; Kus, Secretary, Miss Crea Tadros, Luxor.

THE PRESBYTERIAL OF ASSIUT PRESBYTERY

The Young Women's and the Junior Missionary Societies of the Pressley Memorial Institute, composed of the 425 pupils and 24 teachers, held their annual Thank-Offering meeting on March 25. As you know, we have had a sore trial in the stopping of the work on our new building. But in spite of that fact we have had great cause for thanksgiving. Not the least, in the action of our last Missionary Association promising us enough N. W. M. money to erect the second building needed — a dormitory. This news, and also the encouraging messages concerning Miss Ruth Work's recovery, together with other very definite blessings, have filled our hearts with gratitude to God. The result is that our Thank-Offering was $50 more than last year, and amounted to $260. The Khayatt School, where Miss Rena Hogg is in charge, also increased their offering and gave this year $140. The whole amount gathered at the Presbyterial meeting was $1,000, of which $47.75 was sent in from the smaller towns. The women of Assiut contributed over $500.

Mrs. Brooks, of Philadelphia, was present at the Presbyterial meeting, and can testify to the hearty spirit of thanksgiving which prevailed. Rich women and poor women, the old and feeble, blind Shemsa with her radiant face, and little children went forward with their gifts. We pray God to use it all for the hastening of the coming of His Kingdom.

Miss Bessie Hogg, sister of our Miss Rena, was also present. She is a Missionary in India.

The Thank-Offering from the four Presbyterials in Egypt taken up this Spring of 1924 amounted to $3,004.91. It was mostly distributed between the two orphanages and the Boards of the Synod of the Nile.

ANNA B. CRISWELL.

The June and July Numbers of the Women's Missionary Magazine could not forsee all the good things our Foreign Correspondence would provide, hence we are crowded for space in this August issue. *All the Foreign Correspondence* will appear in following issues—*The Sudan Special* is the September Number.—Editor W. M. M.

INDIA

Mrs. E. L. Porter, Rawalpindi, India, Editor.

(Following the India Special Number, Miss Jean Morrison will succeed Mrs. Porter as Editor for India).—Editor W. M. M.

Miss Jean Morrison, Abbottabad,

N. W. F. P., North India

News Items

On Sabbath night, May 25th, the district ladies' bungalow in Rawalpindi was struck by lightning and burned to the ground, most of Miss Lawrence's things were saved but Miss Beale lost practically everything; fortunately W. T. Anderson's large, comfortable bungalow was available for their immediate occupancy. Heretofore we have thought it impossible for our houses out here to burn, there is so little wood in them.

At last the Clements family have a home, their first in India, a nice new bungalow in Badomali, a large village and a good center for work in Pasrur territory. A house for the district ladies is under construction at the same place.

We praise the Lord for real revival in the Sangla Hill Girls' School, conviction and confession of sin, a cleansing that has resulted in a new knowledge of and obedience to His will. After an address on "Laying aside every weight" letting old things *go*, even to being willing to "sell all" for the sake of the "Pearl of great price," a sixth class girl came in the twilight with a little bundle, knotted at the corners, containing things dear to the heart of a girl, *any girl, any where*, things your own little daughter would love, bangles, bracelets, a colored glass pen holder, a string of pretty beads, a lace handkerchief, coarse to be sure, but very dear, she did not look at them as she laid them down but said, rather haltingly, that these were things she looked at and played with every day, sometimes had given time to them that she was supposed to put on her Bible study, that she was afraid she thought more of them than she did of prayer and Bible study, so please take them and give them to some poor little girl. When the form mistress saw the pitiful little packet she said "this means much to the child, she is an orphan and has very few things given to her, these are *all* of her treasures, I have often seen her playing with and admiring them." Anything that came between her and God had to go. Is there a lesson here for us? Do we need to be detached from *things*? "Unspotted from the world." "Please pray for the Sangla Hill school girls and teachers and those in charge of the school. Miss Flora Jameson will be leaving for America shortly for health reasons and Miss Ruth Warnock and Miss Jean Black will be left in charge of this important work.

The Language School in Landaur numbers 121 students, this is a record, thirty societies are represented. In spite of the press of work the Principal, Bob Cummings, finds time to preach in the bazaar twice a week.

FAREWELL TO EMMA DEAN ANDERSON

I wish you could have seen Dr. Gordon's truck taking Miss Anderson and some of her friends to the station, they were almost smothered in roses and garlands. I wish you could have seen the gathering on the station platform, Christians and non-Christians, they wept and smiled and waved as long as they could see the train and then went back to their places saying "now we are truly orphans." Besides the packing to go and the arranging of things to leave behind and entertaining callers there were numerous dinner parties and farewell meetings and presentation of gifts. The farewell meeting in the Home was not planned by the Missionaries but by the Indian brothers and sisters, they were very happy to do it themselves, it was meant to be a surprise, but a suspicion began to creep into the mind when group after group appeared hours before the time appointed, but that didn't spoil things in the least. Dr. Gordon was asked to preside, a special

chair was placed for "her whom they delighted to honor," when she came in they all stood and began to sing the 121st Psalm as they marched past each one presented her with a beautiful La France rose. The village workers and their families were there too. I shall not repeat all of the flattering things that were said by Mrs. Shahbaz, the pastor and others, Miss Anderson may read this and be tempted to pride of heart. Even the watchman was stirred to repeat an original poem. The teachers presented a gold ring, the congregation a beautiful Urdu Bible and there were many other gifts. The last thing was a photograph of the assembled company with Miss Anderson in their midst almost smothered in flowers. They are planning now what they will do when she comes back.

NANCY HADLEY.

GOING TO THE MOUNTAINS FOR LANGUAGE STUDY

Off we are, with a sigh of relief we settle into the railway carriage, it was hot in Sialkot and the last days of packing were wearisome, what we left behind had to be protected from moths and white ants and other enemies and what we took with us had to be packed in small tin trunks that would protect them from the rain and be easily carried up the mountain side. There were six in my compartment, the Beatties, the Fosters, Miss Polkinghorn and myself, besides all of our luggage, remember the railway carriages here are only about a third the size of a car at home. We had great bundles of bedding as well as our trunks, and lunch baskets and water bottles and various and sundry other things and at Gujranwala we were joined by Miss Tromens and the Crowe's Airedale dog, Cole, who was being sent out of the heat to join his young master, Walter Crowe, who had gone to boarding school in Landaur.

At Lahore we made our last change of trains and picked up the remainder of our party, the McConnelees and the Misses Cleland and Nourse. We arrived at Dehra Doon at 5:30 A. M. and took motors to Rajpur seven miles away, there we breakfasted, had our luggage weighed and chose our horses or dandies, a dandy is a canoe-shaped baby carriage with a little raised seat and is carried on the shoulders of four men; most of us chose horses. It is a steep road, we went up seven thousand feet in seven miles. The horses are quite tame, hill ponies, the small boys who escorted them hung on to their tails all the way up the mountain. Each coolie carried 150 pounds of luggage on their backs, it is all so different from America. It was noon when we reached our destination and from the top of the hill we looked back over the beautiful valley with its four rivers, one the famous Ganges, then we looked above us at the majestic snow-capped peaks of the Himalayas that seemed to enter Heaven itself. The Heaven declare the glory of God and the firmament showeth His handiwork abroad.

Our friends the Gordons, and Walker Gordon and James Cummings met us and in this bracing air and beautiful surroundings we will surely have a happy summer.

EDNA WARD.

EDITORIAL.

MRS. GEORGE M. MOORE, Editor, Xenia, Ohio.

THE ANNUAL MEETING

Ere this number of the WOMEN'S MISSIONARY MAGAZINE, reaches the Subscriber, the Annual Report as given in July issue will have been read, we trust. It is one of the most inspiring reports ever given to our women.

Not only because more money has been contributed to Missions during the year, but also it shows an increased interest and obligation everywhere. The Forty-First Annual Convention was a most delightful occasion.

The women were prompt in attendance in the morning sessions and the faithful interest continued until the close of the night meetings. Pittsburgh is noted for its good attendance at United Presbyterian meetings but we doubt if ever an audience continued more faithful as this one. The afternoon and evening sessions gave an inspiration that amounted to enthusiasm. The entire program was characteristic of the women's work which produced the occasion. Quiet unassuming, no display of rivalry or self-consciousness of successful reports.

Just one wonderful story of Christian Missions advancing from the past years record. Women having kept informed month by month through mission study and attendance at the local Missionary Society were prepared to enjoy and produce Missionary enthusiasm in the Annual Meeting. No woman who claims the joy of salvation through Jesus Christ can rightfully excuse herself from the Missionary Society of her Congregation, and every Congregation should have at least three separate distinctly working societies, united in one common purpose, namely the spreading of the Gospel of Jesus Christ in the world, we wish to emphasize the individual responsibility of every woman, hence we repeat, no woman has an excuse to withhold herself from giving her VERY best, be that time, talents, or money, to the great work of Christian Missions through women's organized societies. What do you suppose would have been the reports given by every Secretary of the Women's Board of Directors of the Women's General Missionary Society of the United Presbyterian Church of North America had ALL the women membership, and all the children of the Church been reported as active contributing members of our great organization for Christian Missions? Just calculate the possibilities, yes the realization to the cause, if all those claiming to be in the membership of our blessed zion had become responsible members of its Missionary propaganda?

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The President of the Forty-First Annual Meeting chose for her subject The Missionary Church. Why should she need to talk of a project not yet fully realized? As she poured out her soul in the possibilities of such a realization as "all the Church membership needful to service," would it not have transcended all other experiences if she could have presented to the Convention, the opening night, to the completely filled large auditorium of the Shadyside Church, the one indisputable fact that all our women and young women and children of the United Presbyterian Church are actively engaged in the several

organizations of our United Presbyterian Church! The "Hallelujah Psalm" could have been sung, and indeed the demonstration following such a report would have gone to the fartherest ends of our Missions.

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THE AUDIENCE

One of the delightful and most lasting pleasures of our Conventions is the good attendance morning, afternoon, and night. No one seemed weary, no one wanted to be absent. It was a splendid occasion for all concerned. The thought follows, what would it be to the women of the Church if all the women membership were equally interested and eager to have the experience of attending an Annual Meeting?

When the entire membership of the Church, our beloved Church, is so enlisted in its Missionary possibilities that all are eager for the successful reports of the year there will be no anxiety about our New World Movement program. Think of the joy of such united purpose consumed with the desire to have the Church a real Missionary Church. The audience was thrilled again and again with the wonderful story of Missionary labors. Devotion and enthusiasm certainly was shown by the great audiences at the Shadyside Church as they heard the reports of every Secretary and every Missionary.

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THE ANNUAL NUMBER

Our appreciation of the large number sent out under the cover of the July Magazine is obtained only through the interest we have invested in our contributions in the local Society during the year. Such a report could not be possible but for the units composing the General Missionary Society. It is YOU and YOUR Society that comprises such a report of the year. Every woman in our Church should have the Annual Report. That will be a reality when in every home there is found the support and interest in Missions. The Annual Report of 192 pages is a credit to the work being done by the women of our Church. If you rejoice in it truly and honestly you will read it.

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THE PERSONNEL OF THE CONVENTION

We always expect to see our Women's Board and the Missionaries at the Annual Meeting. This year the Convention Church located at Pittsburgh, made it possible for EVERYBODY to be there, and one of the many happy things of that Convention was meeting good faithful women. It paid for all the outlay of time and money to get there, just to meet the good women who are known in our Missionary correspondence and occasional itinerary service. Here we had them at our side and we became as one family during the few days of the blessed association.

OUR HOSTESSES

We never make comparisons from year to year. The Los Angeles Convention from the start en route to the last great closing hospitable events was just wonderful, and so we have written over and over. The Shadyside Pittsburgh meeting was another event of the same perfect ideal of service and welcome. The air was filled with Welcome. Those who had attended an Annual Meeting for the first time had never dreamed of such happiness.

People who do not know the members of the Women's Board of Directors, are shy of meeting them. After such a Convention there goes out a loving appreciation of them and the work they conduct is so amazing in results and interest that everyone wishes to tell the Women's Board how much they love them and they return to their Societies, to awaken a new allegiance to every duty presented. Yes, the women of the Church who help to accomplish these great results are the women that uphold the work presented year after year.

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AN APPRECIATION

Early in the Spring the President of the forty-first Annual Convention, Mrs. W. S. McCulloch arranged a special hour for the *Women's Missionary Magazine* in her program. It was an incentive to create an interest for the event. With the splendid assistance of Miss Ida B. Little, Young Women's Secretary of the Women's Board, and the cordial response of several women from Mount Lebanon Missionary Society, the "Magazine Agent" went through with fine results.

The audience enjoyed the episode, with its *"facts and fun"* of the hour. The response from attending delegates and local contributions gave the "Magazine" a splendid addition of more than 500 new subscriptions. Many new subscriptions have, since the Convention been received at the office in Xenia, Ohio.

We thank every one having an interest in the eventful occasion. Only once before (1916) did a shower of new subscriptions exceed this one. In 1916 at Xenia, Ohio, nearly 1,200 new subscriptions were received. All such appreciation is compensation for the incessant task giving to the subscribers the monthly issue of a Missionary periodical.

Now we are headed for the important goal:

"The Women's Missionary Magazine in every home of the United Presbyterian Church." May we soon finish the job."

THANK-OFFERING DEPARTMENT.

EDITED BY MRS. O. H. MILLIGAN.

Thank-Offering Secretary.

805 Taylor Avenue, Avalon, Pittsburgh, Pa.

LITTLE THINGS

It was only a little word,
But God alone may know,
How it saved a soul from the downward path,
And a life of shame and woe.
It was only a little word,
Yet its cruel, stinging smart,
Estranged a friend who had loved us long,
And wounded a faithful heart.

It was only a glance from an eye,
By sympathy filled with tears,
But its memory clings, like the perfume of flowers,

Whose fragrance grows sweeter with years.
It was only a scornful look,
And a haughty, contemptuous air,
But it maddened a soul that was seeking for help,
And hurried it on to despair.

It was only the touch of a hand,
But it helped the fallen to rise;
And the Saviour smiled as its record was made,
In the book that before Him lies.
It was only a little thing,
Just to pass on the other side,
But it gave into Satan's power, a soul
For whom Christ, the Lord, had died.

Oh. the little things of life,
Scarce noticed along our way,
May jewel a crown, or condemn a soul,
In the light of the judgment day.

Whatsoever ye do! O, hear it!
Do all to the glory of God;
If you seek the reward of the faithful,
You must follow where Jesus has trod.

—Selected.

"THOU THAT HAST GIVEN SO MUCH TO ME, GIVE ONE THING MORE, A GRATEFUL HEART."—George Herbert.

"GIVING THANKS ALWAYS FOR ALL THINGS UNTO GOD, IN THE NAME OF OUR LORD, JESUS CHRIST.—Ephesians 5:20.

"Oh! the lands that we might lighten!
"Oh! the lives that we might brighten!
If every one would help a little
Every Day."

"We might do more than we have done
And not be a whit the worse;
It never was loving that emptied the heart,
Nor giving that emptied the purse."

PREPARATION FOR INGATHERING DAY

God requires Thank-Offerings at the hands of His people: Come near and bring Thank-Offerings into the house of the Lord. 2 Chron. 29:31.

He wants every one to give: None shall appear before the Lord empty. Ex. 23:15.

He requires liberal gifts: Everyone shall give according to the blessing of the Lord thy God which he hath given thee. Deut. 16:17.

Freely ye have received, freely give. Matt. 10:8.

He desires a free-will offering: When ye offer a sacrifice of thanksgiving unto the Lord, offer it at your own will. Lev. 22:20.

He expects the best: Honor the Lord with thy substance and with the first fruits of thine increase. Prov. 3:9.

An IMPORTANT question: WHAT SHALL I RENDER UNTO THE LORD FOR ALL HIS BENEFITS TOWARD ME?

PRAYER IS LIKE A TREE

Its roots are faith.
Its trunk is boldness.
Its branches are love.
Its leaves are words.

Its fruit is all manner of blessedness.

It bears its fruit all the year around, like the trees of life in the heavenly city.

Its leaves, like theirs, are for the healing of the nations.

And the life-giving sap that renews it from day to day is the Holy Spirit of God.

In an old Greek city there was a curious statue which long since disappeared, but the story about it has come down to us. It is in the form of a dialogue.

"What is thy name, O Statue?"

"I am called Opportunity."

"Who made thee?"

"Lysippus."

"Why art thou standing on thy toes?"

"To show that I stay but a moment."

"Why hast thou wings on thy feet?"

"To show how quickly I pass by."

"Why is thy hair so long on thy forehead?"

"That men may seize me when they meet me."

"Why, then, is thy head so bald behind?"

"To show that when I have once passed I can not be caught."

LIST OF LIFE MEMBERS.

SENIOR LIFE MEMBERS

At $25.00 Each

Beginning May 15th, Ending June 15th.

32. Mrs. George McGary, Butler, Pa.
33. Mrs. Adelaide Mitchell Brandon, Pittsburgh, Pa., by the Mary E. Graham Y. M. M. S., of the Fourth United Presbyterian Church, Pittsburgh, Pa.
34. Miss Mary M. Welch, Ingram, Pa., a birthday remembrance from her Sabbath School Class, the Social Service Society.
35. Mrs. Lattimer, New York City, N. Y.
36. Mrs. Pottinger, New York City, N. Y.
37. Mrs. H. B. Heffley, Latrobe, Pa., by the Women's Adult Bible Class, No. 15, Latrobe, Pa.
38. Mrs. Parks Heffelfinger, Latrobe, Pa., by Women's Adult Bible Class, No. 15, Latrobe, Pa.
39. Mrs. C. A. Gibbs, Pittsburgh, Pa.
40. Mrs. O. M. Hensleigh, Morning Sun, Iowa.
41. Mrs. William Cansler, Knoxville, Tenn., by Mrs. George Moore, in memory of Mrs. A. W. Jamieson.
42. Miss Laura Bouldin, Jeffries, Virginia, by Mrs. George Moore, in memory of Mrs. A. W. Jamieson.
43. Mrs. Mary Robins, Youngstown, Ohio.
44. Achsah Wallace, Mercer, Pa., by the mothers of Second Mercer Juniors.
45. Mrs. Davis G. Scott, Bellevue, Pa.
46. Mrs. A. W. Ross, New Concord, Ohio, by daughter, Esther.
47. Mrs. William H. Neel ,Linesville, Pa., by Lake Presbyterial Missionary Society.

KEEP IN MIND THE SUM OF $4,000 FOR JUNIOR SPECIAL 1924 AND 1925.

YOUNG WOMEN'S DEPARTMENT

Edited by the Young Women's General Secretary,

MISS IDA B. LITTLE,

1503 Dormont Ave., Dormont, Pittsburgh, Pa.

AIM:—"TO DO RIGHT—FOR DUTY'S SAKE;

—BUT MUCH FINER—

TO DO RIGHT—BECAUSE WE LOVE THE RIGHT."

MOTTO:—"NEVER MIND THE CHANCE THAT IS PAST.

WATCH FOR THE NEXT OPPORTUNITY AND QUALIFY YOURSELF TO BE ABLE TO SEIZE IT."

YOUNG WOMEN'S SPECIAL WORK FOR 1924—1925

Support of Pasrur, India, Girls Boarding School, $4,350. Salaries—Home: Matron of Dormitory, Frenchburg, Kentucky. Superintendent of Jubilee Hospital, Miss Eva Johnson, R. N., Henderson, N. C. City Missionary, Miss Laura Sawhill, Spokane, Washington, $2,-680. Salary—Foreign (new); Mrs. Ruth Lobaugh Walker, Gore, Abyssinia, $800.00. Total askings $7,830.

Each Society is asked to contribute at the rate of $1.00 per member.

A NEW AIM AND A NEW MOTTO!

See them in the accustomed place? May they be helpful to many readers and societies. A new thought or an old thought stated in a new way is quite refreshing. An old dress made-over is often quite as pleasing as the dress when first made. We humans like a change if it is the same thing by a new name. Success shall attend the efforts of the year, if we follow our new aim and practice our new motto.

NEW YOUNG WOMEN'S SOCIETIES

Delaware Presbyterial—Davenport Y. W. M. S.—President, Miss Norma M. Wood, Davenport Center, N. Y.

Mansfield Presbyterial—Savannah Y. W. M. S.—15 members. President, Miss Gifty Moore, New London, O. R. D. 4.

Kiskiminetas Presbyterial—Freeport Y. W. M. S.—President, Miss Gertrude Meyer, Freeport, Pa.

Conemaugh Presbyterial — Crete Y. W. M. S.—President, Miss Leda Stephens, Indiana, Pa., R. D. 5.

YOUNG WOMEN'S SPECIAL FUND

Last month, or rather, in the June Number, we promised to give you the amount of the Young Women's Special Fund in the July Magazine. Weren't you delighted that we received enough to pay our obligations and more? $7,-637.12! $693.12 over the amount pledged. This balance was applied to Mrs. Ruth Walker's salary. An action taken by the Board and approved by the Convention grants to home Missionaries not residing in institutions money to provide living quarters or $15.00 per month. This year the Young Women's Special Fund is to provide for this in the case of our city Missionary. Altogether, the requirements are $7,830 or $192.88 more than societies contributed last year.

This increase should cause no hardship since of the 457 societies only 317 contributed to this fund. Or, if we omit the 43 new societies, there are still 97 remaining that failed to pay to this fund, or at least 1,000 members. Taking all this into account, the increase decided on by the convention was not large was it? If you look at the head of the Department, you will see that Mrs. Ruth Lobaugh Walker is to receive her full salary from the Special next year. One more word—*always keep in mind that* the *Special is an extra unless provided for in your budget.*

"COME YE APART"

A small group from the Young Women's Missionary Societies of Philadelphia Presbytery spent a most enjoyable

week-end at Keswick Grove, N. J., May 17th and 18th.

For a prayer retreat there is no place like Keswick, situated in the heart of the "pine belt" of New Jersey. And then to have Miss Kathryn MacKenzie from the Sudan and Miss Harriet Jongewaard from India as constant companions all the while, leaves nothing to be desired. We learned much about the work that is being done in the Sudan and India, and we just loved both of these young women. We had such a happy time at Keswick, and we did some real praying.

Miss Jongewaard said that at times the Missionaries in India go apart for a prayer retreat, and that they just have a "dear time" with the Lord. That is what we had—a "dear time" with the dear Lord and His dear friends. The Lord was very close to us those two days when we went apart to be with Him.

—Jane Wilkie, "One of Them.

One of our Philadelphia friends, Miss Grace McClain, very thoughtfully sent in the above item for the Magazine, "thinking it might give a suggestion to the young women of some other presbytery." She adds that "the retreat was in every way worth while."

In view of the small net gain in membership this last year, our last General Assembly calls for a spirit of evangelism to be fostered throughout the Church. The members of the Young Women's Societies can do a great work. It is the duty of every Christian to seek to be in line with the things of the Spirit. Perhaps the "Retreat" idea is one way to be of help.

SHALL THERE BE A PRESBYTERIAL EFFICIENCY BANNER FOR YOUNG WOMEN'S SOCIETIES AS WELL AS FOR JUNIORS?

The question was raised by the Frances Gibson Circle of First Church of San Francisco. The request is that other societies co-operate in this matter. If such a banner be considered, what would you suggest would be the five or ten most worth-while points? You who read please answer.

If San Francisco shall decide on certain points, the same will be presented in these pages for your consideration. In the meantime, put on your "thinking cap!"

CLIPPED!

Made a little lower than the angels? Yes.

Created to think God's thoughts after Him? Yes.

Meant to be a haven to the discouraged and tempted ones? Yes.

Capable by nature and training of much usefulness? Yes.

With a heritage in which no shame may be felt? Yes.

One born to be one of the choice ones? Yes.

And yet her influence clipped? Yes.

Here lies an answer to the oft repeated cry, "Our society lacks in spirituality." "We need a deeper prayer life." "Interest in Kingdom work needs to be increased." "We are not making a strong impact on the uninterested young women." "Our attendance is discouraging." Our programs are colorless and uninteresting." Why?

A party of young people appeared at the mouth of a coal-pit and requested to be taken through the avenues and streets and into the recesses of the underground city. One young woman was dressed in beautiful white. Her companions protested that she was not suitably clothed. She insisted that she was and appealed to the old miner guide if she *could* not go in thus attired. "Yes," he said, "you *can*, but it will not be white when you come out."

This is but a picture of a clipped life, a life that might have been so pure, yet insisted on going into the shady, dark practices of life. A life that chose to be as the world. A life that said, "I will not allow my Christian profession to stand between me and a good time as I see it. I do not want to be called peculiar. I'll do just what other people

do regardless of my early teachings," all the time forgetting that we are commanded to "Come out from among them and be ye separate." "Touch not the unclean thing." Ceasing to recall that the Word says that we are to abstain from the very appearance of evil. Never thinking that we are told to do nothing that may make a "weak brother offend." Not noticing that fresh scars are being added to the Master's much scarred body.

Clipped? Yes. And when you hear it whispered about that Miss or Mrs. So and So is not the same devout person she once was. That she professes to be better than certain worldlings yet enjoys the same questionable times. That therefore, she is a hypocrite! Don't become angry that you are thus rated—and if a real friend admonishes you, accept the helpful criticism as you would a medicine, bitter though it be, knowing the purpose is to restore your health. Forget about the so-called narrowness of the Christian life. Do not mention that the Church is "old fogy." Call these helpful things a guard, a protection, loving kindness.

Why should our young women aim to be other than simple, sweet womanly Christians, showing examples to companions and the dear little souls entrusted to their care in the Junior Society or Sabbath School or in the home. Why sell the Christian birthright for a "mess of pottage?" Why prefer to have the wings of privilege, opportunity and helpfulness clipped just to "enjoy the pleasures of sin for a season?"

Awake, Young Woman! This is your day! If, the great eagle, made to soar in the heights but compelled to fly near earth because of clipped wings was most unhappy being out of his realm, you must despise yourself to know that you deliberately chose to have your opportunities taken from you. You allowed yourself to be pinned to earth. Awake, Young Woman! Arouse your desire for the best things. Shake yourself loose from your self-imprisonment. Show that you are truly a "daughter of the king." Be the princess He would have you be. Drop that which hinders your usefulness. Rise to the heights where God meant you to abide. Pilgrim, watch thy crown!

Clipped! Clipped!! Our Young Women's work can not grow much, if only partially strong, much of life being wasted. It can never be what it should be until our young women are satisfied to be the "polished stones" fit for the Master's building.

Will *you* help remove the sad refrain, *"Clipped! ..Clipped! !"*

IDA B. LITTLE.

A FEW OF THE QUESTIONS ASKED FROM TIME TO TIME

(If you wish an answer, do not hesitate to write to the Secretary. If you care to answer some of them in article form or tell what your Society does, prepare the article and send to the Editor of the Young Women's Department. Write on one side of paper only.)

1. What is the Young Women's Special?
2. To what departments should the Young Women's Society contribute?
3. Is a Young Women's Society required to give to all objects?
4. What are the duties devolving upon the Young Women's Missionary Society?
5. Is the outlined program in the Magazine practical for a Young Women's Missionary Society?
6. Can you suggest something easy and interesting for program?
7. What organizations are included in the Young Women's Department?
8. May we not use our monthly dues as Young Women's Special?
9. Why have a six-weeks mission study class when you use the book as program; indeed, why have it anyway?
10. Should the Young Women's Missionary Society be represented in Presbyterial or General Convention?
11. How interest the teen age or High School students?

12. How increase the membership or keep present members interested?
13. Are Young Women's Societies supposed to qualify on the standard of efficiency?
14. Should Young Women's Societies be expected to pledge to salaries and Young Women's Special, too?

THE RESPONSIBILITY OF THE YOUNG WOMEN'S MISSIONARY SOCIETY

In Supporting The Mission Departments In Relation To Schools and Hospitals

Our aim as a Young Woman's Missionary Society should be to help girls in other lands and in our own country also, to enjoy the same opportunities for self-development and for service that we enjoy.

Nearly every one recognizes the truth of the slogan, "The greater the rank the greater the obligation." Our responsibility therefore toward the support of the different departments of our missions is in ratio to the means with which we have been endowed. This may be either in the way of service or contributions or both. If we fail to respond to this, we fail to obey the scriptural injunction which says, "Go ye therefore and make disciples of all nations." No girl would care to live in a country that knows not Christ; since we have been so greatly blessed by being born and reared in the Church, certainly we should feel it to be our Christian duty to give freely of our time and means to spread the Gospel of Jesus and the enlightenment which attends it.

Not all of us can be Missionaries either in the foreign field or in the home work, but is it not possible for us to acquaint ourselves with the work of the Home and Foreign Missionaries of our denomination; to study this work and do what we can to encourage and help those who have given their lives to this cause?

We cannot escape this great responsibility, no matter how limited our time, talents and resources. Our efficiency in supporting the missions comes largely from the *desire* to do it. "Where our treasure is there our heart is also." Do we not find time to do the things which we really enjoy doing? Do we not usually have the money to buy the things we really desire? Do we not strive to make ourselves capable of realizing our ambitions?

Two great departments of our Mission work are our schools and hospitals. These two departments should surely receive the s u p p o r t of the Young Women. The schools set the foundation for the future Christian life of children of perhaps heathen parentage. If a child is reared in one of our denominational schools, there is little doubt as to what his future religious faith will be, regardless of his parentage.

As Young Women we should feel the responsibility for the schools because we have the responsibility for the childhood of the coming generation. A great many young women are either teachers or are preparing to be teachers. Should we not feel that our place as a teacher is perhaps in some of our church schools, orphanages or colleges? Would it not be simply following in the steps of the "Great Teacher?" Is the call for teachers ever fully answered?

The special work for the Young Women for the past year was for Pasrur, India G. B. S. School, $4,324, and the salaries of matron of the dormitory, Frenchburg, Kentucky, the superintendent of Jubilee Hospital, Henderson, N. C., and City Missionary, Spokane, Washington, or a total required of a little less than $6,900. This is one foreign school and three home mission workers. Certainly with a membership of 10,173 in the 438 societies, we can do this without expecting aid from the senior societies.

Not only with our money can we help but quite often a box of clothing is acceptable. Last year our society sent a box of personal gifts at Christmas time, to a teacher from our own congregation in one of our home mission schools. If you could have heard her words of appreciation when she visited us last sum-

mer, I am sure you would understand just how much our teachers need our encouragement and our prayers while they are doing the work which we should feel responsible for.

I am told that a great deal of influence is gained in the foreign field by first healing the bodies of the people. The Hospital work therefore affords a wonderful opportunity for the advancement of Christ's Kingdom. While the Missionary is administering to the needs, is an opportune time to reach the spiritual needs. It is often the place where "man's extremity is God's opportunity." It is a time of spiritual susceptibility and in the lives of many the only time. It is the application of a practical religion, the religion of the "Good Samaritan" that is not bounded by the four walls of any auditorium nor limited to any country. Then can we as Young Women of the United Presbyterian Church afford to neglect this important phase of Mission work?

The Young Women are asked as a part of their Special work to furnish the salary of the Superintendent of Henderson Hospital, Henderson, North Carolina. Shall we not cheerfully and faithfully keep up the budget of the Young Women's Special, so that this work may not suffer? Shall we not feel it to be our duty to learn what we may do in supplying bedding, bandages, etc., for our hospitals.

Some of our girls no doubt are preparing to be trained nurses. Where can they find a better place to follow their chosen vocation? Where find a better place to serve the Great Physician, whose short life on earth made it possible for Young Women of today to live a life of their own choosing?

I think we should fully recognize our responsibility in answering the challenge—"How can they be taught without a teacher?" by sending teachers from our own ranks; in paying our "one dollar per member" for the Special fund part of which is to be used in supporting our schools and hospitals; in sending whatever material things may be needed, and by lending our encouragement and prayers for those in charge of our schools and hospitals.

We *must pray*. One young Missionary has said that if she fails in her work, she will feel that it is partly through her own lack of faith and her own weakness, and partly through the lack of the prayers of those at home.

MISS LOUISE COVERSTON,
Janette C. Alter Society,
Pittsburg, Kansas.

SHOULD THE Y. W. M. S. PAY ATTENTION TO THE SOCIAL SIDE OF ITS MEMBERS? IF SO TO WHAT EXTENT?

Have you ever tried to use a four-legged table with only three legs to it? It is not a very useful article you find. The three legs are perfectly well formed and developed, but the table is not stable, not even safe, you can't depend on it, its usefulness is greatly impaired because one leg is gone. Give it a fourth leg and the table becomes a very useful piece of furniture.

Our lives are something like this table. They can and should be developed in four ways, if they are going to to be of the best service to the world and to the cause of Christ, namely—physically, mentally, spiritually and *socially*.

Jesus Christ, the greatest and most successful man the world has ever known or ever will know was developed in these four ways.

"And Jesus increased in wisdom," that was mental development—"and in stature" that was physical development —"and in favor with God" that was spiritual development — "and in favor with man" social development. His social nature was so well developed that He could meet and mingle with any class and condition of people. There was so situation socially to which He could not adapt himself with perfect ease.

If we take Christ as our example, and

pattern after Him in all ways, then there can be no doubt but that God expects us to develop this part of our nature the same as the physical, the mental, and the spiritual.

Untold harm and injury has been done to the cause of Christ because splendid Christian men and women have been absolutely unable to adopt themselves to certain social situations; because of lack of training have been unable to approach people in such ways as to win them; for the same reason turn people away from them because of an abrupt brusque manner, which with a little training could have been rubbed down, refined and polished; and because of timidity or extreme bashfulness, which likewise could have been overcome in many a person by proper training.

Who is it that is the most successful in doing the Master's work? Is it the man or woman who is developed spiritually to a very high degree, whose mentality and intelligence is above the average, but who does not know how to meet people, and when he does meet them does not know what to say, and if he does say something is apt to say the wrong thing?

No, the man or woman who is going to do the most good is the one whose social nature is developed as well as the rest.

To a few this social nature is a gift; by a great many it has been acquired; and a great many would acquire it gladly if they had the opportunity. Timidity, bashfulness and backwardness nearly always is the result of an undeveloped social nature; that is, the person does not know what to do or say when he is in a group of people.

The Young Women's meetings and their social gatherings should be a training school for just such people. The general idea concerning these socials is simply a place to have a good time. And that is true to a certain extent, but it should be more than that. It should be a place to help the timid backward person to overcome her handicap.

Who is to help her in this way? Who, those who are fully developed in a social way, the young girl or young woman who does not know what it is to be bashful. Instead of being a help to the bashful one, too often they let them alone and forget to encourage them in any way.

So in answering this question I would say the only safe way is to follow the Scriptures and Christ's example, and we will be led to right conclusions.

MABEL HOLMES,
Topeka Y. W. M. S.

THE YOUNG WOMAN AND HER THANK-OFFERING

In Psalm 69:30 we read—"I will praise the name of God with a song, and will magnify Him with Thanksgiving."

Why should the Young Woman give a Thank-Offering? She need only to contrast the lives and conditions of those knowing Jesus Christ as their Saviour with those who know Him not, to see that God is literally pouring out His richest blessings upon her.

Oh, young woman are you thankful that you know of Jesus and His love? What would your life be if you were one of the millions of women who have not heard of Him? Because we know Him as our Saviour, our hearts should be filled with thankfulness, and with our hearts filled with thankfulness our great desire should be to express our gratitude to Him, the giver of all our gifts.

How thankful we should be that we live in Christian America! When America's condition is compared with other lands, the fact of God's goodness to us cannot be denied.

What a blessing to have Christian homes and Christian parents, and to have the privilege of attending a Missionary Society. One way that we can help others and bring joy into their lives, is by interesting them in our Missionary Societies. As we study different peoples, their needs and customs, their religion and their lives, we are

each one enriched. If you have not led others to see the things they are receiving from Him, the giver of every good gift, you have been selfish.

The Thank-Offering has been a joy to all givers. If with each placing of a coin in our boxes a prayer goes up to the Father, the spiritual blessings are beyond repute. Earnest persevering prayer can do great things in increasing our gifts for the Lord's work.

The daily giver is constantly inspired to greater interest and truer unselfishness. And the amount of her offering is sure to be larger and given with greater pleasure. If God loveth a cheerful giver, the gift is more acceptable to Him.

May we experience each day of the year blessings that will call forth our gratitude to the Giver of all our gifts, and may the gratitude be expressed in a daily thank-offering. Gratitude is not only a grace to be cultivated, but a comand to be obeyed.

If we neglect our thank-offering the neglect does not end with ourselves. As lives are blessed by our giving, so lives are impoverished and souls lost by our neglect.

By union with Christ as Christian young women, we can do great things for His Kingdom. The young women of the Church have a large part to perform in helping to change the Old World into one after His own heart.

One thing that should inspire the young women to give—and give until the whole world shall know the Saviour, is the fact that over in some of our mission fields, where they have so little, *they* give a *Thank-Offering*.

God has made known unto us a message that is not for us alone but is a message for every man, woman and child. He expects His commission to have the central place in our lives. He does not want us to be careless or neglectful of ourselves, but He does want us to put out of our lives many of the unnecessary things that are filling them with a sort of empty fullness. While we are busy with many things that are really of little worth, the men, women and little children whom we might have reached with the Gospel message are gone—unsaved.

As long as God continues to pour out His rich blessings upon us, so long will there be abundant reason for gratitude, and as long as there are souls unsaved there will be need of proving our gratitude to Him by our gifts.

The Pagan Indian gave his Thank-Offering six times a year. How much oftener should Christians give, who, have the Unspeakable Gift.

"God so loved the world" that He gave is best, will you give any thing but YOUR BEST?

Oh, the loads that we might lighten
Oh, the lives that we might brighten
Through Thank-Offerings freely given
Day by day.

MRS. H. E. ALLISON,
Topeka Y. W. M. S.
Thank-Offering Sec'y.

(Note — You who have not already read Dr. Mary Alexander's introduction to this group of papers will want to do so now. If any other Presbyterial holds a Young Women's Conference, we would be glad to publish the articles in the Young Women's Department.) —Editor.

JUNIOR MISSIONARY MAGAZINE

MRS. JOSEPH M. HEAGEN.
Editor and Business Manager.

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FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Avenue, Wilkinsburg, Pa.

For all around loyalty and generosity commend me to the women of the United Presbyterian Church, who are interested in the efforts and works of the Women's General Missionary Society.

Cleveland Presbyterial was the latest to distinguish herself, with the most wonderful "shower of linens and money" for the benefit of our Jubilee Hospital, Henderson, N. C. The list is as follows:

3 bed spreads, 13 quilts, 55 sheets, 141 pairs pillow cases, 38 wash cloths, 4 washable rugs, 87 diapers, 17 dolls, 7 baby dresses, 10 boxes dolly outfits, 184 Turkish towels, 86 face towels, 42 dish towels, 17 tray cloths, 1 double blanket, some money.

Dr. Cotton in a letter, expresses his gratitude for this wonderful array of things saying "The Cleveland Presbyterial did themselves and us proud. We do appreciate what was done and I wish you could in some way express our personal appreciation."

Schools are closed for the summer, so there is little of interest to report, except some painting and repairs on some of our buildings. We may rebuild the girls' dormitory at Camden next year. This was burned the same time the school building there was destroyed and while it was absolutely necessary to replace the school building at once, we have deferred the rebuilding the dormitory until the one at Millers Ferry was completed.

Mr. Wade, of Prairie, writes they are badly in need of a piano for their school. Any person who has a piano not in use and in good condition would be conferring a favor to that mission by sending it.

Dr. Wilson, who was connected with Thyne Institute, Chase City, for so many years, has been granted a years' leave of absence, in order to rest and recuperate. We are in need of a domestic science teacher for Thyne and hope thru this notice of the vacancy to secure a teacher for the vacancy. Then, too, we want a superintendent for the 'Eliza B. Wallace Memorial Hospital," Knoxville, Tennessee. Miss Leland, who has resigned, and will be unable to return, recommends this position as a first-class opportunity to do good Missionary work. *Is there not some one with the necessary qualifications—who is willing to give herself in service* for this most necessary work among the colored people?

A letter from Mrs. Betty Taylor Groves—who represented this department at the Convention says: "I am still talking about the great Convention and what it meant to me. That was the greatest trip of my life and I am so filled up to begin my work for another year. I want to have a Psalm Contest here, (Townsville), before I go to my work in Arlington. Then and there I will tell the story of the Convention over and over. The presence of the Lord, Himself, seemed to fill the house during the "quiet hours." It was wonderful! And I am more thanful for the experience than I can tell." Mrs. Groves is one of our mission products. Can any one after hearing her at the Convention and reading this letter question the worth-whileness of our Mission among the Freedmen?

HOME MISSIONS.

MRS. WM. S. COOK, Secretary, 1201 6th Ave., Beaver Falls, Pa.

FRENCHBURG, KY.

"If I had as much money as I could tell, I never would cry "Old Clothes To Sell," says Mother Goose. And so were there more money in the part of Kentucky, the Frenchburg institution would not have a second-hand clothing department. But when money is scarce, and opportunities for earning it are few, the second-hand clothing contributed by friends in the United Presbyterian Church is very useful. It enables the people of the community to secure clothing they would not be able to purchase, and enables them to secure wearing apparel at a low price. To provide for the sale of this clothing, at a faculty meeting early in September, a committee of three or four teachers is appointed for that purpose. It is the duty of this committee to open all packages, boxes and barrels sent to this department, and to dispose of same, either sell or give away.

To prepare for the sales the committee spends one evening each week opening the boxes and barrels, sorting the contents and getting things in order. The "Store" is kept open Saturdays from eight o'clock A. M. until all customers are served. Two rooms in the basement of the school building are used for the "Store." The committee has everything methodically arranged and knows in what box are shoes, or waists, or underwear, or on what rack hangs women's coats, suits or dresses, and where to lay their hands on clothing for men and boys.

A list of purchasers is kept. A customer is supposed to come but once a month. Each customer is expected to pay something for what he buys, unless the committee has been notified by letter from the magistrate that he or his family is in need of a donation, or some member of the faculty knows of the circumstances of the family. Much is given away under such conditions, but when a woman comes with a note from a magistrate stating that she is very poor, and she selects a silk waist or silk dress, she is not permitted to have it. Occasionally when a customer has but little money and wishes to purchase something that is not useful, the saleswoman may refuse to let her have it. On the other hand when a customer has but little money, and is known to be very needy, a very generous amount is sold for very little money. Sometimes a customer will work schemes and resorts of various subterfuges to get a large amount of goods for a small amount of money. Men have been known to buy from us, then sell their purchases to people at some distances. This we guard against as much as possible. When a home is burnt, and there seem to be many fires, a generous supply of clothing and bedding will be donated. Children in the dormitory, who need clothing, are supplied. There is always a great demand for under-clothing, for men and women, boys and girls, also shoes and stockings, all sizes. Wide shoes with low heels. It helps the committee greatly when shoes and stockings are mated and tied together.

Boxes of games and boxes of toy dishes should be securely tied and labeled. In the rush of unpacking boxes at Christmas time, and repacking boxes to be sent for Christmas presents, parts of games were lost and could not be found. Goods suitable for quilt patches can always be used, and shoe strings would be of great help in the dormitory. We could use in our school most profitably, academic and school dictionaries. We could also use modern stories and good reading material. When you have read a recent book and find it suitable for your son or daughter, perhaps you will send it to us.

You may wonder why all the clothing and other articles sent here are not given away instead of sold. The longer the institution is here the more thoroughly do the workers believe that it is unwise, in most cases, to give outright. The people will do more for themselves and more highly appreciate what is done for

them, if they pay even a very small amount for what they receive. The receipts from this department for the year 1923 amounted to $1,055.41.

We hope to reach $1,200 during 1924. Perhaps you will help us reach this goal, by sending in a greater supply of articles for which there is such a demand, but no supply. When possible send by Parcel Post to Frenchburg, Ky. If by freight, to Rothwell, Ky.

EZEL, KY.

Mrs. Alter reports "the stone masons have finished and the carpenters are at work." We hope the work of rebuilding the Church and the addition to the teachers' home, will be completed by the first of September. The Sabbath School rooms in the Church will be used for school purposes this year. The following teachers have been elected and accepted:

Miss Mabel Jones, and Miss Elizabeth Duff, Garnett, Kansas.

Miss Ruth Rogers, Mount Ayr, Iowa.

Miss Leda Stephens, Indiana, Pa.

Miss Ruth Bemis, West Middletown, Pa.

Mrs. Alter and Mr. Lowrie Anderson, with the assistance of some of the local people, are conducting a successful Daily Vacation Bible School.

LITERATURE DEPARTMENT.

MISS ELIZABETH MILLIGAN, Secretary, 904 Publication Bldg., 9th St., Pittsburgh, Pa.

SUPPLIES FOR MISSION STUDY CLASSES, 1924-1925.

Foreign

Ming Kwong, The City of Morning Light. For Women's and Young Woman's Missionary Societies. Price, cloth, 75c; paper, 50c.

How To Use "Ming Kwong." Price, 15.

Chinese Lanterns. For Boys and Girls. In paper only, 50c.

How To Use "Chinese Lanterns." Price 15c.

Home

Adventures In Brotherhood. For Women's and Young Women's Missionary Societies. Price, cloth, 75c; paper, 50c.

Suggestions To Leaders of "Adventures in Brotherhood," price, 15c.

Of One Blood. For mixed groups and those desiring a more intensive study of the race problems. Cloth, 75c; paper, 50c.

The Land Of All Nations. For intermediates. Price 50c.

Suggestions To Leaders. "Of One Blood," price, 15c.

Suggestions To Leaders of "The Land of All Nations." Price, 15c.

Better Americans, Number One. Price 60c, while our supply lasts. After that 75c each.

Better Americans, Number Two. Price, 75c. In ordering, kindly indicate No. 1 or No. 2.

The Missionary Review of the World has announced the following plans for special numbers on the mission study themes of the coming year. The JULY Number is on the Home Missions theme, "The Way of Christ in Race Relations"; a special number on China is to come in OCTOBER. These numbers may be secured upon application to the REVIEW, 156 Fifth Avenue, New York City, for 25 cents. There will be other articles valuable for the use of study groups from time to time during the year making it very desirable to have regular subscriptions to the REVIEW. See combination offer for the REVIEW AND WOMEN'S MISSIONARY MAGAZINE in the June and July Magazine.

New Supplies

Pageants, Adult:—

Tithes and Offerings, 5c each, 6 copies for 25c. The Wonderful Name. (Christmas Pageant), 5c each.

The Pill Bottle, 20 cents each.

Why the Missionary Meeting Was a Failure, 3 cents each.

Pageants, Junior:—

Is It Nothing To You? 10c each, $1.00 per dozen.

Star-Light Time. (Christmas Pageant), 5c each.

The Missionary Dollar and What It Does, 2c each.

How Some Little Dollies Went As Missionaries, 5c each.

An American and Others. (Pageant for nine boys.) 2c each.

Leaflets:—

Tithing, 2c each.

How Can a Woman Tithe? 2c each.

Render Unto the Lord, 2c each.

A College Girl's Summer Diary. Numbers 1, 2, and 3, 10c each.

Migrant Workers in Harvest and Cannery, 10c each.

Hand-Picking in Home Missions, 2c each.

Is America Part of the Non-Christian World? 3c each; 30c per dozen.

First, Second and Third in Missionary Literature, 3c each.

Books:—

Prayer Cycle, 10c each; $1.00 per dozen.

Women and Stewardship, 25c each.

Saving America, 25c each.

The Land of Saddle-Bags. A study of the Mountain People. $1.50 each.

Junior Pins—35c each; $3.50 per dozen.

W. G. M. S. Pins—50c each.

The new DEPARTMENTS OF WORK and CATALOGUE OF PUBLICATIONS will be sent on receipt of 1c each for postage.

New Supplies Continued

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

The Pittsburgh Convention of 1924 is a matter of history. There were more than 600 persons entitled to vote registered. The Local Committee did its work wonderfully well. Everything moved along without a jar or any apparent friction. A spirit of harmony and good will prevailed. The results will never be known until that great day for which all other days were made. Who can wonder at the blessings which have accompanied all the work of the Women's General Missionary Society when you realize that for forty-one years, the women of the Church have gathered together to talk over work accomplished to plan for the future, and to pray for the accompanying power of the Holy Spirit in all their efforts for the upbuilding of the Kingdom.

Since the term of service has been shortened, there has been a steady stream of returned Missionaries, beginning in April and continuing thru July. It is a great cause of gratitude that all have made safe journeys from India and Egypt and the Sudan, and are now enjoying well deserved rests in the home land with their loved ones.

Will every reader of the Magazine please take notice that it is a rule of the Board that none of our Missionaries are expected to undertake any public work of any kind until they have been in the home land at least three months. Our physicians have all advised this, and it will be much easier for our Missionaries to observe the rule if individuals and Societies will not ask them to do anything which would bring about its violation.

As far as we know, the health of all of our workers in all of our Fields is most excellent.

A letter received from India states that during a thunderstorm the home of Miss Lawrence and Miss Beale in Rawal Pindi was struck by lightning, resulting in fire which burned the house and almost all its contents. We are glad that neither of the Missionaries was injured. As far as the writer is aware, this is the first time that any of the Homes of our Missionaries have been burned in India.

We learn from private sources that the Community Center in Tanta, Egypt, has been completed. We will be glad to

give you details of this and other New World buildings as soon as they reach us.

Work is progressing steadily on the George Memorial Hospital at Addis Ababa. It is costing far more than Dr. Lambie anticipated, but the Lord has put it into the heart of the same generous friend who made the building possible to offer to contribute $25,000 more, hoping that the building can be finished and equipped free of any debt. We can never adequately express our gratitude to Mr. George, but we hope that every woman who reads this article will remember to pray for him and his family. He is planning a trip to Europe this autumn. Let us all pray that he may have a safe and prosperous journey and be brought back in renewed health and strength to serve the Lord whom he loves for many years to come.

When this reaches you, the outgoing party of Missionaries and Members of both Boards will be in New Wilmington attending its Annual Missionary Conference, detailed reports of which will be given in the September Magazine.

Pray for a blessing upon our entire Church that its members may know a deeper spiritual light and thereby honor the Master with more consecrated service. Pray that every pledge to the New World Movement may be fully paid, so that the Master may be honored and His work advanced in this and other lands. Pray for the presence and power of the Spirit at all this Summer's Missionary Conferences so that the young people in attendance may be persuaded to dedicate their lives to the work and service of the young man who gave his life for the redemption of the whole world. Pray that the membership of the Missionary Societies of the Church may be doubled. Pray for a large and increased number of new subscribers for the Magazine. Pray for the outgoing Missionary party that they may have a safe voyage and that they may joyfully reach their desired haven and be used by the Heavenly Father as Ambassadors of His Son. Pray for the homes from which these dear friends go that the fathers and mothers may be able to rejoice as they give of their best beloved to the work of the Father who gave His Son for the redemption of the world.

IMPORTANT

Societies having goods of any kind on hand for the George Memorial Hospital in Addis Ababa, Abyssinia, will kindly pack the same in strong wooden boxes with iron bands on each end. Make out three lists of contents with values and names and addresses of donors. Place one of these lists inside the box. Send one to Mrs. H. C. Campbell, 340 South Hiland Avenue, Pittsburgh, Pa., and the third to Mr. George B. McClelland, 1505 Race Street, Philadelphia, Pa. With the list send Mr. McClelland a letter asking him for shipping directions. He is the Business Manager of the Foreign Board and will reply very promptly and explicitly. The Women's Board will pay all expenses on such boxes from New York to destination.

A list of all donations to the George Memorial will be published in our Magazine.

MISSIONARY REVIEW OF THE WORLD $2.50

WOMEN'S MISSIONARY MAGAZINE $1.00

BOTH FOR $3.00.

INCLUDE THIS COMBINATION IN YOUR GIFTS.

BIBLE READINGS FOR WOMEN'S AND YOUNG WOMEN'S ORGANIZATIONS AND MISSION CIRCLES.

SCRIPTURE
OLD TESTAMENT WRITERS

1. Moses, Deut. 5:1-21.
2. Moses, Deut. 5:22-33.
   Solomon—Wisdom's warnings to those who despise her.
3. Prov. 1:1-33.
   Ezekiel—Vision of four cherubims of four wheels.
4. Ezekiel 1:1-28.

NEW TESTAMENT WRITERS

5. Luke—Acts 1:1-26.
6. Paul—Philippians 1:1-30.
7. James—James 1:1-27.
8. Moses' Final Charge. Deut. 31:9-22.

PROMULGATION OF SCRIPTURE

9. First Tables of Stone—Exodus 24:12; Ex. 31:18; Ex. 32:15, 16, 19; Deut. 4: 13; Deut. 5:22; Deut. 9:10-17.
10. Second Tables of Stone—Exodus 34:1-17. Ex. 34:27-30; Deut. 10:5.
11. Public Inscriptions—Deut. 6:1-9; Deut. 11:18-25; Deut. 27:1-8.
12. Jeremiah's Roll or Book — Jeremiah 36:1-32.
13. The Believer, a Book—II. Cor. 3:1-18.
14. Scripture Not To Be Altered—Deut. 4:1-9; Rev. 22:6-21.
15. Scripture To Be Publicly Read—Deut. 11:1-13; I. Thess. 5:1-28.
16. Instances of Public Reading — Joshua 8:30-35; Nehemiah 8:1-12.
17. Scripture Studied — Nehemiah 8:13-18; Psalm 119:12, 18, 33-40.
18. John 5:39; Acts 8:26-40; Acts 17:10-12.
19. God's Word Declared—Psalm 119:9-16; 41-48; 169-176.

CHARACTERISTICS OF SCRIPTURE

20. Divinely Inspired—II. Timothy 1:1-14; 3:13-17.
21. Illuminating—Psalm 119:105-112; Prov. 6:23; II. Peter 1:16-21.
22. Pure — Psalm 12:1-8; Psalm 119:140-144; Prov. 30:5-6.
23. Cleansing—John 15:1-8; Psalm 119:9; John 13:1-15.
24. Perfection and Truth of Scripture—Psalm 19:1-14; Psalm 93:1-5; Rev. 19:9; Rev. 21:5.
25. Efficiency of Scripture—Isaiah 55:1-13; Jeremiah 33:29; Heb. 4:12.
26. Permanence and Fulfillment of Scripture—Isaiah 40:8; Matt. 5:17-20; Luke 16:14-17; Luke 21:33; Luke 24:44; II. Peter 1:25.
27. The Scripture is the Standard of Truth—Mark 7:1-23; John 20:31; Rom. 1:16; Rom. 10:17.
28. Isaiah 8:9-22; Psalm 1:1-6; Psalm 112: 1-10.
29. Joshua 1:1-18.
30. Finding of the Book of the Law—II. Kings 22:1-20.
31. II. Kings 23:1-25.

BIBLE READINGS

We have finished the readings in the Life of Christ and for this month will read of the doings of His disciples. Jesus said: "He that believeth on me the works that I do shall he do also; and greater works than these shall he do; because I go unto the Father."

There are 28 Chapters in the Book. We will read one Chapter each day. For the rest of the days we will read—

29. A Selection From the Epistles of Peter—I. Peter 1:1-25.
30. A Selection From the Epistles of John—I. John 3:1-24.
31. A Selection From the Epistle of James—James 1:1-27.

CARRIE M. REED.

BIBLE QUESTIONS

Answers to 201-225.

201.—I. Kings 10:22.
202.—I. Kings 12:7.
203.—I. Kings 13:4-6.
204.—II. Sam. 2:18-23.
205.—II. Sam. 4:4; 9:1-13.
206.—II. Chron. 9:13.
207.—II. Sam. 1:13-16.
208.—Gen. 3:14-15.
209.—Psalm 24 (Ark born through fortress of Zion into city which became Jerusalem.)
210.—I. Kings 20.
211.—II. Sam. 3:28, 29.
212.—I. Kings 7:13, 14.
213.—I. Sam. 6:14.
214.—Gen. 3:22; Gen. 2:17; 3:19.
215.—Lam. 3:63.
216.—Num. 11:31-33.
217—Numbers 13:32-~~33~~. 33?
218.—II. Sam. 1:20.
219.—I. Kings 2:13-25.
220.—I. Sam. 10:22, 23.
221.—II. Sam. 8:12.
222.—II. Sam. 6:19.
223.—I. Kings 11:28-31.
224.—I. Kings 5:13-15.
225.—Ezek. 1:22.
226.—What birds are said to be cruel?
227.—What is the first weapon mentioned in the Bible?
228.—Who helped build a city with one hand while he carried a weapon in the other?
229.—What prophet phophesied Christ would come out of Egypt?
230.—Who came to his death by crossing a brook?
231.—In what passage is a prophet supposed to refer to the three days before the resurrection?
232.—What was the story of the thistle and the cedar tree, and who told it?
233.—What king rent his clothes before his people so that he wore sack-cloth next his skin?

234.—Who are mentioned as the five wisest men?
235.—What four creatures are mentioned in the Bible as little, but exceeding wise?
236.—What is the Psalm of the Resurrection?
237.—What four men received messages of doom from God without a murmur?
238.—In what place could no man drink wine or strong drink under penalty of death?
239.—What seven men gave dinner to each other every day of the week?
240.—What great musician was the grandson of a celebrated prophet?
241.—What is the Psalm of the Sun?
242.—What two characters in the Bible received extra portions of food as a mark of affection?
243.—Who pretended to be mad in order to escape from a great danger?
244.—What king owned nine hundred iron chariots?
245.—What good man had two bad sons, and what became of them?
246.—What little boy's mother brought him a new coat once a year?
247.—What ten people were killed by a tornado while at dinner?
248.—What Psalm gives the recipe for a peaceful life?
249.—What man looked seven times from the top of a mountain and what did he see at last?
250.—Which are the seven penitential Psalms?

FIELD SECRETARY NOTES.

MISS KATE HILL, 904 Publication Bldg., 209 9th St., Pittsburgh, Pa.

"Away in foreign fields they wondered how,
Their simple words had power,
At home—the Christians one or two
Had met to pray an hour."

"COME YE APART," Tuesday, 10 A. M.

PSALM MEMORY CONTEST

Over one hundred organizations have reported as entering the Psalm Memory Contest.

The Secretary of Young People's Work, Mr. Moses Shaw, has recommended the contest to the Young People's Societies. Reports are now coming in from these Societies.

In the Christian Union Herald, June 12, Rev. D. Everett Smith, Secretary of the Sabbath Schools, also recommended the Psalm Memory Contest to the Sabbath Schools. Second, Jersey City has entered "one hundred strong."

Time limit has been removed so that each organization may hold their contest at a time that is most convenient.

I hope members of the Missionary Societies who are Sabbath School teachers and mothers will interest the Young People and Sabbath School children in this Psalm Memory Contest.

Miss Ella Barnes, of Fowler Orphanage, Egypt, writes: "I feel like implanting Psalms and Scriptures in a child's mind is very much like planting acorns. You feel SURE there will be something rugged and strong, deep-rooted and worth while in course of time.

Here in the East we have many languages but they seem to always speak of French as the "court language. I often think that the Psalms are the soul's court language." "When it comes to expressing one's deepest emotions to God, there does not seem to be anything quite so satisfying as the Psalms."

Miss Barnes reports that even before we began the Psalm Memory Contest when they opened a day school for small girls outside the Orphange she assigned a teacher to teach them Bible Stories and Psalms. Then at the chapel time they would sing from memory. When she heard of our Psalm Memory Contest she counted the Psalms they had learned there were just TEN. Thirty of these did not even know their A, B, C's last October. Our Juniors must work harder when they read this.

Prizes

The prizes are ready. Each successful contestant receives a prize. Only ten Psalms out of a list of twenty-five. The list may be found in April or

May copies of the Women's Missionary Magazines, or Christian Union Herald for June 12, or from Literature Secretary, 904 Publication Building, Pittsburgh, Pa.

Contest Held

1. Newville, Pa., was the first to report.
2. Pretty Prairie, 3, Norfolk, Virginia.
5. Thompsonville, Conn., 6, Tulsa, Oklahoma.
7. Bible Women's Training School, Tanta, Egypt.

I am certain we will have a much longer list in the September Magazine. Don't fail to hold your contest and send in your report.

You will note our mission fields are well represented in the first reports sent in. Home Missions in Pretty Prairie, Kansas and Tulsa, Oklahoma; Freedmen's Missions in Norfolk, Virginia, and Foreign Missions, Tanta, Egypt.

STUDY FOR THE MONTH.

SEPTEMBER

Freedmen and American Indian

Bible Reading—Zechariah Chapter 8.

Be ye also patient; stablish hearts; for the coming of the Lord draweth nigh."—James 5:8.

Roll Call—Give Temperance items also Freedmen stations and workers.

Freedmen's Missions

Topics For Study—

1. **The Negro and His Needs.**
2. **Negro Women in America.**
3. **The Negro's Responsibility for the Advancement of His Own Race.**

NOTE—The progress and development of the Negro in America is evidence of the possibilities of the Negro in the homeland of Africa and in other lands to which he has been carried from Africa.

4. **Booker T. Washington — A Prophet of His Race.**
5. **Some things Negroes Need to Do.**
6. **The Need for Increased Funds for Freedmen's Missions under the Care of Our Women's Board.**

"It becomes a paramount duty to inculcate race pride as a stimulus to action and as a definite offset to our past training. * * * The fact of slavery should not cause a feeling of inferiority or of humiliation. The shame is not the Negro's. The day must now be at hand when a man will never again allude with pride to the number of Slaves held by his family. The memory of it will be hateful to him. Our slavery is not sufficiently remote in the history of this country for us to consider it dispassionately, but the universality of slavery is a well known fact. The part it has played in the evolution of society is an interesting study. Our African ancestry is not to be despised. On the contrary from interviews with Missionaries, with native men and women through study of recent archeological discoveries and of scientific treatises, one finds much to awaken and stimulate race pride."

By Sara W. Brown, M. D., in Southern Workman.

The American Indian

The Red Man in the United States

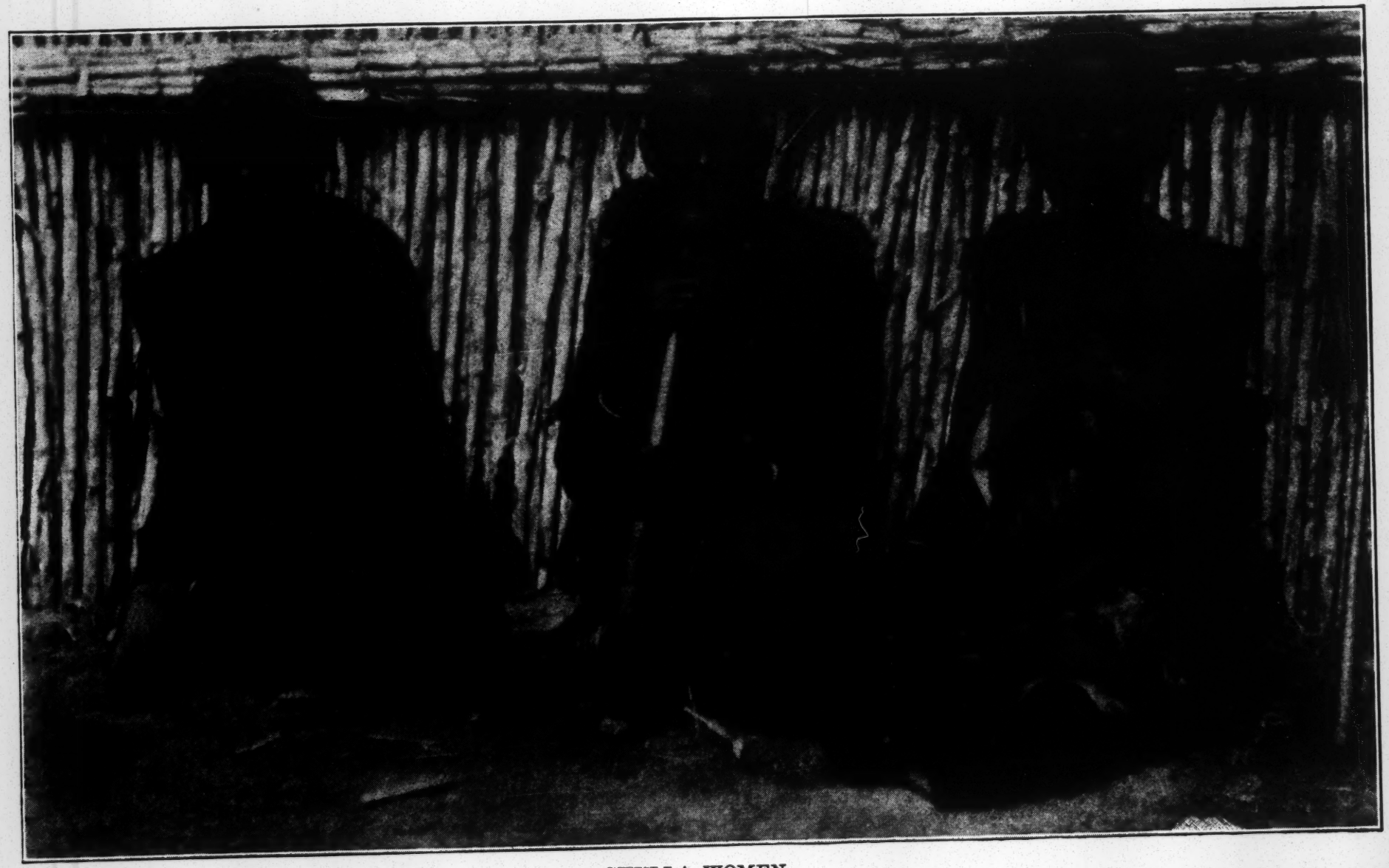
Topics For Study

1. **The First Americans.**
   - **(a) Condition on Arrival of White Man in America.**
   - **(b) Condition to Which They Were Brought by the White Man.**
   - **(c) Changed Condition under the Work of Missionaries.**
2. **Co-operation of the Federal Government with Missionaries.**
3. **Relation of Progress in Religion to Progress in Material Things.**
4. **The Bible in the Life of the Indian.**

"One of the brightest pages in Indian History is that which records the work of Christian Missions, never-the-less there are blank spaces on the page waiting to be filled."

"Indians are entitled to a square deal they were here first."

SUDANESE MOTHER AND HER CHILD.



SHULLA WOMEN.